The Christian Century

PUBLISHED WEEKLY

The Future and the Eternal
By George W. Carpenter

Intelligentsia in Defeat
By Robert E. Fitch

N.C.C. in U.S.A.
An Editorial

The World's Great Religions
A Book Review by W. E. Garrison

NOVEMBER 26, 1952

In This Issue

GEORGE W. CARPENTER

is general secretary of the Congo Protestant Council, whose headquarters is in Leopoldville in the Belgian Congo. His article in this issue is another contribution to the continuing discussion in The Christian Century's pages to the theme to be considered at the 1954 General Assembly of the World Council of Churches in Evanston.

ROBERT E. FITCH

is dean of the Pacific School of Religion at Berkeley, Calif. He was born in China, a third-generation member of a famed Presbyterian missionary family. Dr. Fitch is a graduate of Yale University, Union Theological Seminary, Columbia University and the Sorbonne. Before joining the faculty at Berkeley, he had twenty years' teaching experience, of which eleven were spent at Occidental College in Los Angeles, four of them as dean. Dr. Fitch has long been a member of the American Philosophical Association.

EDGAR HANFORD

a Cincinnati trade journalist, is chairman of the publicity committee for the council of churches of Greater Cincinnati.

Next Week

Problems to come before the second General Assembly of the National Council of Churches when it meets in Denver Dec. 9-12 will be discussed for The Christian Century by Pres. Henry P. Van Dusen of Union Theological Seminary, New York city. In the same issue, the current series of editorials on the National Council will be concluded.

Contents

EDITORIAL
Editorial Paragraphs 1371
N.C.C. in the U.S.A. 1373

SIMEON STYLITES: 'Satan in the Suburbs' 1375

CONTRIBUTED ARTICLES
The Future and the Eternal, by George W. Carpenter 1376
Intelligentsia in Defeat, by Robert E. Fitch 1377

BOOKS
The Archeology of World Religions, by Jack Finegan 1380
Books in Brief 1380

CORRESPONDENCE 1381

NEWS OF THE CHRISTIAN WORLD
New York 1383
The Philippines 1383
India 1384
Cincinnati 1385
Minneapolis 1386
England 1388
The Carolinas 1390

CURRENT FEATURE FILMS 1391

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
CECELIA C. GAUL, *Copy Editor*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*
GARLAND EVANS HOPKINS, *Associate Editor* (on leave)

Staff Correspondents

Hampton Adams (St. Louis)
Gertrude L. Apel (Seattle)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
T. P. Chalker (Greenville, Ala.)
Walter E. Daniels (Cleveland)
Hugh D. Darsie (National Council)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Boston)
W. Bruce Hadley (Omaha)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Bangor, Me.)
Virgil E. Lowder (Chicago)
Elwood R. Maunder (Columbus, Ohio)
Freda S. O'Neall (Denver)
W. K. Patterson (Kansas City, Mo.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Weldon, N. C.)
Alfred W. Swan (Madison, Wis.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
Sue Comstock Adams (Korea)
G. Baez-Camargo (Mexico)
Bernard Causton (World Council)
João Del Nero (Brazil)
Thomas S. Goslin (Buenos Aires)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
Frank Hanlin (Australia)
Charles Iglehart (Japan)
K. E. Jordt Jörgensen (Scandinavia)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
George E. Owen (The Philippines)
Pentti Palonen (Finland)
P. Oommen Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
W. T. Thomas (Southeast Asia)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1900, at Chicago, Ill., under the act of March 3, 1879. Copyright 1952 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Nov. 27. Thanksgiving Day.
Nov. 27-29. National Council of Churches Division of Christian Education Regional Audiovisual Workshop, Wichita, Kan.
Nov. 27-Dec. 25. Ninth Annual Worldwide Bible Reading Program.
Nov. 30. Advent Sunday.
Nov. 30. Chicago Sunday Evening Club (4-H Club Night); Paul M. Robinson, speaker.
Nov. 30. National Council of Churches General Department of United Church Men Mass Meeting, Buffalo, N. Y.
Nov. 30. Presbyterian, U.S.A., Sesquicentennial Sunday.
Nov. 30-Dec. 5. E. Stanley Jones Evangelistic Mission, Washington, D. C.
Nov. 30-Dec. 3. National Council of Churches Joint Department of Evangelism Festival of Faith, Greater Boston.
Dec. 2. Chicago Institute for Religious and Social Studies; theme: "The Dilemma of Freedom and Loyalty in Organized Religious Life"; James F. Anderson, Bernard Mandelbaum, James H. Nichols, speakers.
Dec. 2. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; John C. Bennett, Paul J. Tillich, Harold G. Wolff, speakers.
Dec. 2-3. American Bible Society Advisory Council, New York city.
Dec. 7. National Council Day.
Dec. 7. Chicago Sunday Evening Club; Charles Brandon Booth, speaker.
Dec. 7-14. International Golden Rule Week (Golden Rule Foundation).
Dec. 9. Chicago Institute for Religious and Social Studies; theme: "The Dilemma of Freedom and Loyalty in the Emerging World Order"; Ross J. S. Hoffman, Felix A. Levy, Joseph Sittler, Jr., speakers.
Dec. 9. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; John C. Bennett, Daniel Johnson Fleming, Chaim Greenberg, speakers.
Dec. 9-12. National Council of Churches General Assembly, Denver.
Dec. 11-26. Third World Conference of Christian Youth, Kottayam, Travancore, India.
Dec. 13. National Council of Churches General Board, Denver.
Dec. 14. Universal Bible Sunday.
Dec. 15-16. National Council of Churches Joint Department of Stewardship and Benevolence Conference on Wills, Annuities and Special Gifts, Cincinnati.
Dec. 25. Christmas Day.
Dec. 26. World Christian Youth Commission, Madras, India.
Dec. 27-Jan. 3. United Student Christian Council Quadrennial Regional Study Conferences, Morgan State College, Baltimore; Park College, Parkville, Mo.; Stanford University, Palo Alto, Calif.
Dec. 28-Jan. 2. World's Y.W.C.A. Post-Travancore Conference, Ootacamund, India.
Dec. 29-30. World Council of Churches Executive Committee, Lucknow, India.
Dec. 30-Jan. 5. World's Student Christian Federation Annual Student Conference, Tambaram, India.
Dec. 31-Jan. 9. Y.M.C.A. Young Men's Conference, Madras, India.
Dec. 31-Jan. 9. World Council of Churches Central Committee, Lucknow, India.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, NOVEMBER 26, 1952 NUMBER 48

EDITORIAL

HERE is the text of the final Thanksgiving proclamation to be issued by President Truman: "In the cycle of the seasons, another year marked by the abundance of God's gifts is nearing its end. At such a time we are wont to turn to him and with humble hearts to offer thanks as a nation for his manifold blessings. We are moved by the inspiring autumnal beauty of our land, which uplifts the hearts of men. We are thankful for the natural and human resources which have enabled us not only to enjoy high material and spiritual standards ourselves but also to help others in the effort to achieve or protect their well-being. We are grateful for the privileges and rights inherent in our way of life, and in particular for the basic freedoms, which our citizens can enjoy without fear. This year it is especially fitting that we offer a prayer of gratitude for the spirit of unity which binds together all parts of our country and makes us one nation indivisible. Now, therefore, I, Harry S. Truman, President of the United States of America, conforming to our hallowed custom, and in consonance with the joint resolution of Congress approved on December 26, 1941, do hereby call upon all our people to celebrate Thursday, November 27, 1952, as Thanksgiving Day. On that day let us, with a full awareness of our privileges and a deepening sense of the obligations which they entail, each in his own way, but together as a whole people, give due expression to our thanks, and let us humbly endeavor to follow the paths of righteousness in obedience to the will of Almighty God."

Thanksgiving 1952

Thermonuclear 'Success'

CITY-SMASHING atomic bombs have now been supplemented by metropolitan-area-destroying hydrogen bombs. This achievement of science was first announced by leaks, real or planned, from letters written by service personnel engaged in tests at Eniwetok. The tests were conducted by the department of defense and the Atomic Energy Commission, according to an AEC announcement on November 16. The sentence which was interpreted to indicate that the first hydrogen bomb had been set off was: "In furtherance of the President's announcement of January 31, 1950, the test program included experiments contributing to thermonuclear weapons research." Interest in the meaning of this guarded language had been whetted by a series of quotations from letters written by soldiers and sailors on the spot which somehow found their way into the papers. While it seems a bit unusual for leaks of this kind to occur, we hope they helped register the fact that war has attained a wider dimension of destructiveness than ever before. The AEC announcement put it this way: "In the presence of threats to the peace of the world and in the absence of effective and enforceable arrangements for the control of armaments, the U.S. government must continue its studies looking toward the development of these vast energies for the defense of the free world." It added: "At the same time, this government is pushing with wide and growing success its studies directed toward utilizing these energies for the productive purposes of mankind." In the race between a capacity for destruction which advances on jet-propelled wings and an ability to make peace which creeps forward literally on its knees, we do well to remember what the Emergency Committee of Atomic Scientists stated exactly six years ago this month: (1) Atomic bombs can now be made cheaply and in large number. They will become more destructive. (2) There is no military defense against them and none is to be expected. (3) Other nations can rediscover our secret processes by themselves. (4) Preparedness against atomic war is futile and if attempted will ruin the structure of our social order. (5) If war breaks out, atomic bombs will be used and they will destroy our civilization. (6) There is no solution to this problem except international control of atomic energy and ultimately the elimination of war.

Where Have the China Missionaries Gone?

HAVE YOU ever wondered where all the missionaries have gone who used to work in China? Five years ago there were approximately 4,062 Protestant missionaries in that country. Today there are none, or almost none. What has happened to these Christian workers who were compelled to leave fields where most of them expected to spend their working lives? We do not know in every instance. But a report from the Methodist Board of Missions shows how, in the case of one of the larger Protestant organizations, missionaries forced out of China have been shifted to other countries. The report in question accounts for 139 who were at work in China when the communist conquest occurred. One of these is now working with the U. S. army; one with the American Red Cross; 13 are working in the American offices of the mission board or teaching on American faculties; four are on the staffs of local American churches; one is in an American hospital; and one has not received another ap-

pointment since leaving China. Of the remaining 118, 23 have gone to Malaya, where half the population is Chinese. Then, in order, follow these new assignments: Japan, 18; Borneo, 13; India, 12; the Philippines, 9; Sumatra and Burma, 6 each; Africa and Pakistan, 5 each; Hongkong and Southern Rhodesia, 4 each; Liberia, 3; Cuba, Latin America, Costa Rica and Mexico, 2 each; with one missionary transferred to the Belgian Congo and one to Korea. It speaks well for administrative efficiency to see transfers made so quickly and smoothly on such a scale and over so much of the world map. It speaks quite as much for the devotion of the missionaries to find them, after the harrowing experiences through which many have passed and the disappointments which have been their common lot, turning so naturally to new fields and work in new languages. We trust, however, that in going to new fields there will not be a tendency simply to transplant or transliterate the missionary methods which were in vogue in China before the debacle. After all, there *was* a debacle—a fact that should have some bearing on future missions in other countries.

Arabs Threaten Bonn on Jewish Restitution

FOR AN illustration of the difficulty in applying moral judgments to political problems—especially international political problems—consider the current rift between the Arab states and West Germany. This rises out of the agreement made by the Bonn government to pay $715 million to the government of Israel in partial restitution for the property stolen from German Jews by the nazis. When Bonn first announced its intention to offer such reparations, and later when, in September, it signed the formal agreement with the Israeli government, there was a chorus of praise throughout the West. While it is universally recognized that no money payment, of whatever size, could compensate for the atrocities which Hitler's gangsters committed, this decision by the West German government was hailed as evidence that the conscience of the German people was at work. Financial interests in West Germany were reported to be less than enthusiastic about the reparations accord, but the majority of West Germans backed Chancellor Adenauer in putting it through. Now, however, a new storm has blown up. The Arab states are threatening that if the Germans pay these millions to Israel they will drive all German business out of the Near and Middle East. Mohammed Naguib, Egypt's "strong man," has placed himself at the head of this threatened action, which means that it has much more substance than former Arab threats. And commercial relations with the Near and Middle East are very important for the revival of German export business. If the Germans can't export to the Arab countries, about their only hope will be the countries within the communist orbit. The Arabs are not impressed by the claims that West Germany is about to carry out an act of moral importance. All they can see is what they regard as an enemy state—which, as a state, suffered nothing at Hitler's hands—about to get a $715 million windfall. That, they insist, is international immorality and, without regard to moral questions, not to be permitted without retaliatory action. So far, Bonn is sticking by its agreement, and we trust it will continue to do so. But as a test case in international ethics, this could become a very tangled affair indeed before it is finished.

Is Protestant Support a Political Liability?

DURING the recent campaign 141 of the most distinguished Protestant ministers in the United States signed a statement favoring the election of Governor Stevenson. To give an idea of the standing of the signers, here are sample names: James Luther Adams, Karl Baehr, Roland H. Bainton, James C. Baker, John C. Bennett, W. Russell Bowie, Albert B. Coe, Clarence T. Craig, Gardiner M. Day, Harry Emerson Fosdick, Charles W. Gilkey, John Haynes Holmes, Hugh T. Kerr, Paul Lehmann, Bernard M. Loomer, Sidney Lovett, Halford E. Luccock, J. Ralph Magee, Paul S. Minear, James Muilenberg, Arnold S. Nash, James Hastings Nichols, both Niebuhrs, Albert C. Outler, Norman Pittenger, Edwin McNeill Poteat, James H. Robinson, William Scarlett, Paul Tillich, Channing H. Tobias, Carl H. Voss. The statement was brief, pointed, well argued. You never saw it? No, you never did. And thereby hangs one of the significant stories of the campaign. For after the statement, with its signatures, had been distributed to the press, it was withdrawn just before its release date. Why? Did some of the signers develop cold feet? Nothing of the sort. It was the Democratic campaign committee that developed cold feet. The Democratic campaign managers asked the officers of *Christian Action*, which had fostered this endorsement, not to tell the public that these 141 Protestant ministers wanted to see Stevenson elected, on the ground that an endorsement of their candidate by Protestant clergy, no matter how distinguished, would be a handicap rather than a campaign asset. We still are wondering what the suppression of this endorsement indicated. That the Democratic party command is made uncomfortable by having Protestants around? Or that the public resents clergymen, as individuals, taking an active part in politics? Or that Protestant church leaders have less community standing than they think? Or what? Whatever the answer, we're sure the episode had significance, and we hope some day to convince ourselves as to what it was.

Study Gap Between Lay and Clerical Thinking

IS THERE a gap between the thinking of Protestant laity and clergy on public issues? If so, how wide is it? Both questions come up for discussion in church circles from time to time. The National Council of the Protestant Episcopal Church is the latest body to try to get something like a factual answer. The council's department of Christian social relations (281 Fourth Ave., New York 10, N. Y.) has been conducting an opinion poll among Episcopalians. Some of the results are summarized in *Information Service*, the weekly bulletin of the research department of the National Council of Churches, for November 8. They show that the gap exists, and that the

clergy are on the "liberal" side of it. Here are some of the returns which revealed discrepancies between ministers and laymen: Eighty per cent of the clergy thought war with Russia can be avoided, but only 66 per cent of the laity. The Episcopal bishops were almost unanimous (95 per cent) in favor of the U. S.'s financing foreign aid programs such as Point Four; the clergy were 88 per cent in favor; lay approval shrank to 75 per cent. Half the clergy and 43 per cent of the bishops think that freedom of speech in this country is "getting to be not much more than a figure of speech." Only 37 per cent of the laity agree. Of the bishops, 79 per cent hold that minorities do not get "a square deal" in the U. S.; 76 per cent of the clergy say the same thing. But only 52 per cent of the laity think that true. On segregation in churches, only 8 per cent of the bishops and 13 per cent of the clergy favor it, but 27 per cent of the laity do so. When it comes to the church's taking a position on social and economic issues, 66 per cent of the bishops and 64 per cent of the clergy say it should; only 44 per cent of the laity agree. But there is pronounced lay opposition to clerical discussion of such matters as the use of prayers in school, labor legislation, birth control, anti-Semitism or political corruption.

People's Bishop Retires

BISHOP WILLIAM SCARLETT of St. Louis once wrote of his friend Archbishop Temple that "his kindliness, his sheer humanity, earned for him the title of the 'People's Archbishop.'" The Protestant Episcopal Church has no archbishop, but for the last 19 years it has had a People's Bishop. Bishop Scarlett's kindliness and humanity, plus his insight and his Christian courage, entitle him to that title. Now that he has reached the age of retirement, he will be sorely missed in the diocese of Missouri, in the middle west and throughout the nation. Bishop Scarlett transcended denominational lines, and for 30 years was the voice of the Christian conscience in St. Louis. Without regard for consequences he spoke out in behalf of humanity during the depression. He warned against the rise of nazi racism in Europe, but did not hesitate to speak even more urgently on the sensitive segregation issue in his own city. He gave himself to the cause of Christian unity, not only in popular generalities but in particulars which were highly unpopular with some Episcopalians, such as opening his cathedral pulpit to preachers of other denominations. He was proud of the fact that the great oak doors of his Christ Church Cathedral were given by Rabbi Ferdinand M. Isserman and members of Temple Israel, St. Louis, in recognition of Bishop Scarlett's ministry of good will between Christianity and Judaism. For 16 years he was president of the Urban league. He has been chairman of the department of international justice and good will of the National Council of Churches since 1948 and is head of the Episcopal commission on social reconstruction. In upholding John Howard Melish of Holy Trinity Church, Brooklyn, who had been removed from his post because he defended his son's activities in behalf of American-Soviet friendship, Bishop Scarlett said: "A priest has the freedom of a Christian man's conscience to take whatever social positions he feels are in accordance with the mind of Christ and to act accordingly. This is a right which cannot be denied." Of Bishop Scarlett an old friend says: "His courageous liberalism served the purpose of providing shelter for other liberal churchmen with less courage, less to say." We salute William Scarlett, a great bishop of the Church of Jesus Christ.

A Protestant Church Party In West Germany?

REPORTS from West Germany indicate that the movement to launch an Evangelical church party is gathering strength. Such a party has already come into being in Schleswig-Holstein, where it finds its strength among Protestant refugees from what used to be East Prussia and the Baltic states. It now has begun to spread rapidly enough so that Hans Ehard, minister-president of Bavaria and vice-president of the Bonn Bundesrat, has issued a warning. Dr. Ehard, a Roman Catholic, says that an Evangelical party would "contribute toward increasing the existing confessional conflict." We believe he is right, and we would regret to see a Protestant party launched. But if this should come to pass it will be largely because Protestants in West Germany have become convinced that the Christian Democratic party, with which they have been asked to affiliate as the alternative to the Marxist Social Democrats, under the leadership of Chancellor Adenauer has become in actuality a Roman Catholic party.

N.C.C. in the U.S.A.

DURING the week of December 7, the most representative body of American Christianity will meet in Denver. In that mountain capital 600 churchmen and churchwomen will convene in the first biennial General Assembly of the National Council of the Churches of Christ in the U.S.A. Two years after the council was formed by the merging of a dozen interdenominational agencies, these church leaders will come together officially to represent Protestant and Eastern Orthodox denominations having 147,000 local congregations with a combined membership of more than 33 million. By any standard, this assembly is an event of great significance.

Meetings of the council's divisions and departments will be held during the first part of the week, and at its end the new General Board of the National Council will hold its first meeting of the second biennium. Unfortunately only three days—December 9 to 12—will be left for the consideration of the great matters to come before the General Assembly for decision. In those three days the assembly will be called on to speak the mind of Christian America on such national issues as the future of the United Nations, how to bring peace in Korea, what to do concerning the world conflict between democracy and communism, how to change unjust immigration laws, and so forth. In those three days the assembly must also make up its mind and speak on church issues involving home and foreign missions, social and educational policy, the relations between church and state. And somehow in those three days the assembly will have to decide a great many

questions involving the organizational problems of the National Council itself. In the face of this program, the council would be wise to change its biennial to an annual meeting, at least for a few years, and to stay on the job until it finishes its highly important work.

Last week we discussed some of the problems of the foreign division of the National Council. An equally urgent area of decision concerns the domestic issues that face the churches. How can the churches minister more effectively to the hundreds of thousands of men, women and children who populate trailer camps at Paducah, on the Savannah river and in southern Ohio, where new atomic industries are growing up in areas that were nearly wilderness? What can be done together to bring the church to great new areas like the Columbia river valley, to which large numbers of people are moving? What kind of strategy is needed by the church for the cities of 25,000 or 50,000 which are being planned and created in one massive operation at various places in the country? With more people living in unchurched communities in America than at any time in the past and with at least 42 per cent of the population having no relation with a church, how can the churches evangelize our native heathen—the 64 million who are outside their membership?

I

All this demands that the churches work together. The task of converting and churching America is too big to be accomplished by a divided Protestantism. The agency through which cooperation is being carried forward in this field is the Division of Home Missions of the National Council. It succeeds the Home Missions Council, which had a membership of 21 United States and one Canadian denominations. Even though the National Council has a membership of 30 denominations, not all of them are willing to engage in cooperative activities on a community basis, where cooperation really makes a difference. Some which cooperate at some times and places display a selfish sectarianism at other points and seasons. It is regrettable but true that many church leaders still cherish the ancient illusion that they can make sectarian capital out of the homelessness and need of the large mobile element of the American population.

Consequently a major concern of the cooperative churchmen of the Home Missions division is to evangelize the fearful or the small-minded and to preach in season and out the principle and practice of cooperation. They receive encouragement in this missionary endeavor through the fact that leaders of denominations which work together most consistently are most eager to continue. They exhibit no fears that this policy is leading their denominations to commit suicide. On the contrary, they flourish in direct proportion to their willingness to lay down their lives that the cause of Christ may live. Moreover, in many situations the local representatives of some denominations which refuse to enter the National Council turn out to be more willing to act together for the good of the Christian evangel than are the representatives of some supposedly cooperative churches. The leaven is working, although all too slowly.

The vast scope of the work of the Division of Home Missions is indicated by the names of some of its principal departments. The department of town and country deals with the problems of the rural-urban church from Puerto Rico to Alaska. Another unit deals with the issues affecting the urban church, with defense communities, with churches for Chinese and other minority groups, with religious life for the new planned communities, and with the enormous issues of church extension. Another department of the division has as its task a ministry to a million migrant workers—Mexicans, British West Indians, Puerto Ricans —who plant and harvest food crops and do other essential work.

II

The migrant work of the Home Missions division is one of its most important activities. A field program of religious ministry is carried on in 24 states. What that may mean is indicated by the project carried on at Fresno, California, where 200 volunteers from the local churches participated in a program of service which ran throughout the cotton season. In addition, the department works with state migrant committees to get educational opportunities for the children of migrants and to secure some kind of regulation for their living conditions. In the effort it makes to secure action from the federal government the committee has generally failed, but it persists. For example, last spring the U. S. office of education tried to get Congress to appropriate $181,000 for the education of migrant children. It was turned down. But Congress voted $6.5 million to the department of the interior to buy land for migratory birds, to build and maintain shelters for them and to pay salaries for officials who protect them. The churches are doing much less for migratory children than the government is doing for birds.

In addition, the churches are working together through this department in ministries to Indians. Committees bring together the churches which are working in Alaska, the West Indies, and the intermountain area of the west. Other committees serve churchmen who are concerned with cooperation with Jews, or with the administration of home missions institutions, or with personnel for home missions jobs, or with student groups. The committee on ministry to defense communities is especially concerned with the population shifts which are occurring as a result of atomic energy development. Congress appropriated $3 billion for atomic energy factories in 1952, which just about doubled the outlay it had authorized the Atomic Energy Commission to make. It is the business of the defense community committee of the Home Missions division to try to see that religion is not caught under the wheels of this steamroller.

An editor of The Christian Century recently visited Frank B. Estes, who heads up the work of the Home Missions division of the National Council at the Savannah River Development in South Carolina. In this enormous project 40,000 workers are now employed. With their families they constitute a temporary population of 150,000, who will move on when construction work is completed. Many camps with 1,000 family trailers have no religious ministry at all. Dr. Estes is pleading for workers to serve these people. He expected to have 25 workers, with 10 mobile units, by this time. Instead, he has three workers, all Lutherans, with one mobile unit. He is find-

ing that the denominations are willing to expand the facilities of their churches in the area, but so far they are very slow to respond to the needs of this huge population of construction workers, in spite of the fact that the religious background of 95 per cent of them is Protestant. A resolute and far-seeing man, Dr. Estes persists in his determination to attract the attention of the churches to their duty and opportunity. His main hope for success is the fact that the committee on defense communities of the Division of Home Missions backs him to the hilt.

III

On September 25 the budget committee of the National Council held an all-day hearing in New York on the budget of the Division of Home Missions, which is, astonishingly, less than a half-million dollars for all this work. This was one of seven all-day hearings which the budget committee held. Francis Harmon, the chairman of the budget committee, said that the N.C.C. budget received a more careful checking than that of any voluntary agency he knew about, or than that of any government group except the federal budget and those of a few of the states. In this day-long hearing, the cause of home missions in the United States was thoroughly reviewed. The outstanding impression one participant in that hearing received was that the evangelization and churching of America is no longer the concern only of the professionals who are employed by the churches for that purpose. The whole church is concerned with the presentation and practice of the gospel in the whole country. It is particularly in the field of home missions that the National Council is demonstrating the capacity of its member churches to rise above sectarianism and to achieve wholeness. The demonstration in this most crucial area leaves much to be desired, but that proves its authenticity. Toward the winning of America a beginning has been made by candidates for membership in the ecumenical church.

(To be concluded)

'Satan in the Suburbs'

EDITOR THE CHRISTIAN CENTURY:

SIR: Simon & Schuster have got me all agog. They have disturbed my usual somnolence of mind by announcing for publication next year a book of short stories by Bertrand Russell with the teasing title, *Satan in the Suburbs.* That will cause a raising of eyebrows in many a suburban paradise. Satan in the suburbs, those charming little Gardens of Eden-before-the-Fall? What a preposterous idea! Satan in the wicked city, of course; that is where he lives. Or Satan in the slums. But in the suburbs? How foolish can a person get? *Satan* in Scarsdale, in Evanston and Winnetka, in Wellesley, Pasadena, Swarthmore? Perish the thought!

The trouble is the thought won't perish so easily. It is tough. So I pass on this announcement of the coming book to the hard-pressed preachers in the most difficult spots to preach in in America, the lovely suburbs. There must be thousands of preachers in those tough places. Here is a Christmas gift for them, tied with red ribbon and a sprig of holly—a sermon theme, and as an extra dividend a text to go with it: I Chronicles 6:55—"And they gave them Hebron in the land of Judah, and the *suburbs* thereof round about it." (That is the King James Version. But just forget about the R.S.V. for one Sunday. Why should those fellows spoil our sermons?)

This will be a special boon to a preacher in a suburb who may wish to move. Just let go with a ripsnorter on Satan in the suburbs—for instance, "The Moral and Spiritual Risks of Life in a Pleasant Suburb." Ten to one, he will get speedily moved—by request.

Of course, there are many spiritual assets in suburban life—the chance for the soul to find itself in quiet (perhaps an answer to the prayer of Sir Walter Raleigh, "Give me a scallop shell of quiet"); the chance to get life into more personal terms; a better chance than in the city to have that beautiful thing, a family church.

Here are some ways by which Satan slides in, like the snake into the Garden of Eden: There is the risk of remoteness from the ugliness and pain of life. Physical remoteness gets into the mind and spirit and results in too much "peace, perfect peace in this dark world of sin." Often a tree grew in Brooklyn but it died in Ridgewood. It was a beautiful tree, the sense of responsibility, but it died when the family moved to Ridgewood, New Jersey.

The suburbs present the acute risk of too much like-mindedness, which acts like a handkerchief soaked in chloroform on the mind and spirit. There is no echo of Gerard Hopkins' song of thanks for individuality.

> Glory be to God for dappled things . . .
> All things counter, original, spare, strange!

Not much! Satan arranges a paralyzing conformity.

There is the risk of Satan's master work, a certain complacency associated with the psychology of success. That thrives luxuriantly in a suburb. Most people permitted to live in a beautiful suburb have had decided success. So in a subtle and often unconscious manner, the conditions under which they achieved success acquire a definite prestige, often a sort of infallibility. This renders a fresh examination of their ways of life very difficult, if not impossible. How can you preach repentance for a way of life which has obviously brought to people a resounding success?

And of course, if this bout with Satan stirs up satanic antagonism, you can always blame it on Bertrand Russell. Or on

Yours,

SIMEON STYLITES.

In Memoriam

OUR limited, untutored thought
Halts at the bounds of time and sense,
Lacking the vision this one caught
Of wider, freer Providence.

Our minds are held within the mesh
Of mortal circumstance and choice,
While one who no more tenants flesh
Speaks now with an unfaltering voice.

ELINOR LENNEN.

The Future and the Eternal

By George W. Carpenter

THE DISCUSSION which has been taking place in the columns of The Christian Century since the publication of the Rolle Report last April is very useful. It seems to me, however, that one point has not as yet received the emphasis it deserves. I refer to the distinction which should be made between the *future* and the *eternal*. The Rolle Report itself seems to confuse or perhaps equate the two. It states that Christ's lordship over the future signifies that "he alone can disclose to us the meaning of history. But this meaning cannot be finally disclosed within the limits of history itself. That there are limits we know. . . . The dissolution of the creation itself . . . must come before the final victory." In other words, the future embraces in linear sequence the completion of history, the dissolution of creation, and the disclosure of the meaning of history through the coming of "the Lord of the future . . . as Judge and Savior."

But is it not an error, both logical and theological, to describe eternity in terms of time? From the logical viewpoint history (in the sense employed in the Rolle Report) embraces all events in time: past, present and future. To say that history has limits implies that time will come to an end. Then the future is of limited duration; what remains lies outside time altogether, i.e., it is timeless and eternal.

Eternity is Beyond Time

Again, the Christian revelation discloses a realm of eternity which is more inclusive than time. The Apocalypse declares that in the consummation of God's purpose "time shall be no more." The "dissolution of creation," whatever it may involve, must certainly imply the breakup of the physical order we know, with its space-time relationships. But eternity can have neither beginning nor end. It cannot, therefore, be conceived to *follow* time; the eternal order must include, surround and penetrate the temporal order. Time is not a dimension of eternity.

To use a convenient metaphor, if time—or space-time, to be more exact—is a stream, then eternity is the country through which the stream flows. We mortals are destined during this life to swim in the stream of space-time, but a day of liberation awaits each one of us when we shall be changed into creatures of a different order. Then, leaving the stream, we shall mount up on wings to explore the country of eternity. During our lifetime on earth, and viewed with reference to our earthly time-scale, this is for each of us an event of the future. So we are prone to think of eternity itself as future. Yet we are within the eternal now quite as much as we shall ever be, though but dimly aware of its existence.

To carry our metaphor one step farther, a swimmer in a stream is hardly aware of the pull of gravity because the water buoys him up and the current carries him along; yet it is gravity that causes the movement of the stream itself. But when he leaves the stream he feels the pull of gravity directly on his own body. So we mortals are only imperfectly aware of the moral power of God which gives meaning and direction to the universe; yet we believe, through faith, that that power, that purpose, is the driving force of history.

Entrance into the Eternal World

It is through Jesus Christ that the eternal world is opened to us. He came to bring us the gift of eternal life. When we are in him our frame of reference and judgment is no longer confined to the shifting and relative world of space-time, but finds its fixed landmarks in the realm of eternity. We are transformed by the renewing of our minds so that we may know the good and perfect will of the Father. To be sure, we have this transforming experience only in the measure of a foretaste, and we await the fulfillment of the promise of life through what Paul called "his appearing."

It is clear from the New Testament that for Paul and the churches he addressed this hope had at least five aspects. There was the hope of Christ's abiding presence, ever deeper, ever more real, with the disciple in his daily walk. There was confident trust in his continuing presence and guidance in the corporate life of the churches. There was the hope and expectation that he would rule and overrule in the affairs of men, both believers and unbelievers, to accomplish his purpose as "Lord of history." There was the hope that the faithful would rise through death to life transcendent, as Christ himself had risen from the tomb, to be with him in the glory of the eternal realm. And there was the hope of his speedy return to earth as triumphant Lord, Savior and Judge.

These five aspects are all to be found quite distinctly expressed within the brief compass of Paul's letter to the Philippians: "For me to live is Christ" (1:21). "Stand firm in one spirit, with one mind striving side by side for the faith of the gospel . . ." (1:28). "For God is at work in you both to will and to work for his own good pleasure" (2:13). "I have suffered . . . that I may attain the resurrection from the dead" (3:8,11). "Our commonwealth is in heaven; and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself" (3:21).

Hope Unfulfilled

The first three of these aspects of the Christian hope and, we believe, the fourth also have fulfilled themselves age after age from that day to this. The last has just as regularly failed of fulfillment in the exact terms of the disciples' expectation. This is not to say that it may not still happen; "we cannot know, and we do not need to know." But they were clearly mistaken, either as to when he would appear or as to how he would appear. May it not be, then, that the expectation of his return in bodily presence was a kind of crystallization into one symbol of the modes in which "his appearing" was actually taking

place? Was it not the necessary corollary of their almost invincible belief that Jesus' aim was the restoration of the kingdom of Israel? When at the very end they asked him: "Lord, will you at this time restore the kingdom to Israel?" Jesus replied, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power . . . and you shall be my witnesses . . . " Was he not then attempting to substitute a true hope for a false one—to put hope of his presence, his empowering and his leading in place of their hope of political power? Have we still to learn the same lesson, that his Kingdom is not of this world?

At the very least is it not clear that the Christian hope rests much more on the modes in which Christ does constantly communicate life and bring his disciples into the realm of the eternal than on the expectation of his second coming? If the first century Christians had known that millennia would elapse before he appeared on earth in bodily form they would not have found much consolation in the prospect of his coming. With our longer historical perspective have we a stronger basis for that hope?

To return once more to the distinction between future and eternal, is there not an inherent contradiction in the idea that our Lord's return will take place in the future, i.e., in time, and that it will consummate the final victory, revealing the meaning "which cannot be finally disclosed within the limits of history"? Will he stand again upon this earth in the form of a man? Then "the dissolution of the creation itself, which must come before the final victory," will not have taken place. Or is his "coming" an event in the eternal realm apart from the world of space-time? Then it is timeless, not future, and can be apprehended by faith alone.

His incarnation was a historic occurrence, seen by men in definite terms of space and time. His coming consummated all that has yet been done to give meaning to history and to human life by relating them to the eternal nature and purpose of God. It did not bring history to an end, but to a focus—in the cross. Whenever he comes, in and through the lives of his disciples, through his body which is the church, or through the divine ordering of human affairs, the effect is the same: through a cross—an experience of tension, suffering (even death), obedience and triumph—the eternal world becomes newly manifest, brings the temporal order under judgment, and offers it redemption. This is the work which Christ has wrought through the ages and is working today. Is not this the Christian hope?

Intelligentsia in Defeat

By Robert E. Fitch

THE RECENT presidential election marked the defeat of the American intelligentsia. The members of that class came into power in 1932 with the New Deal, but fell under the shadow with Mr. Truman's Fair Deal. Under Stevenson as the Democratic candidate they saw an opportunity for a glorious comeback.

If one asks who are the members of the intelligentsia, the answer is a bit awkward. Critics of this class like to refer to them disparagingly as egg-heads, double-domes and highbrows. Perhaps they may be characterized more justly as the liberal intellectuals—persons of education and culture who believe that the conscious arts of intelligence are the main tools for solving our problems. Representatives of this class may be found everywhere, but they tend to be numerous among professional people, and they are most class-conscious and articulate among writers and in university faculties.

Their attitude is pretty well epitomized in what a college dean told me about his faculty. Before the nominating conventions of the summer, he said, about 90 per cent of the faculty in his institution—for the first time in its history—were ready to vote Republican, for Eisenhower. Some five or six weeks later that 90 per cent had shifted allegiance to Stevenson. After the shift, moreover, it took almost as much courage for a faculty member to declare himself for Eisenhower as it would have required had he been an official of one of the great labor unions. Such a person was convicted not merely of blindness and of baseness but, worse than that, of being a traitor to his class. And to be a traitor to this class is to foster treason against truth, reason and intellectual integrity.

Before analyzing this extraordinary phenomenon, let me remark first of all that by the double calling of clergyman and teacher I am myself a member of the intelligentsia. If what is written here seems to be an indictment of the class, then I am willing to share in some measure of guilt by association. Let me remark next that I have only the highest regard for Stevenson as a man and as a statesman. Like many others who did not see fit to vote for him this time, I should be delighted to do so under other circumstances. And I am confident that, if he ever should become President, he will hold that office with the utmost distinction.

The Liberal Word Made Flesh

The first thing to be noted is that Stevenson is the perfect incarnation of the liberal logos. We have not had anything like him since Woodrow Wilson. Wilson was a Presbyterian, a right-wing Calvinist; Stevenson is a Unitarian, a left-wing Calvinist. Both of them had the traits of the ideal Calvinist in politics—intellectual discipline and moral idealism. But whereas in the Presbyterian these virtues were astringent with austerity, in the Unitarian they were enlivened with humor, warmth and charm. This was Woodrow Wilson with personality appeal.

A second feature of our incarnation is that it must have a somewhat attenuated regard for the reality of hell, sin and the devil. To be sure, there are the evils of corrup-

tion and of communism. These evils are to be frankly acknowledged and dealt with intelligently. A more orthodox and fundamentalist temper would prefer to go after sin with the passion of a prosecuting attorney or the fierce zeal of a Jonathan Edwards. But the temper of this man is the temper of a judicial firmness, rather than the temper of the detective and of the policeman who must root out sin in its lair and, after savage combat, bring it into court for judgment.

In the third place, this incarnation is devoted to truth above all else. Indeed, he told us that he would proclaim the truth at all costs, even though it should lose him the election. Whether or not a presidential candidate should see himself as primarily an evangelist of truth is an interesting question. More vulgar politicians might argue that the real objective is not truth but right action; and that, while it should be an ingredient in all right action, truth must mingle with other necessities that determine a course of conduct. For the member of the intelligentsia, however, who is concerned with knowledge before he is concerned with action, this passion for truth is the mark of his man.

The Appeal of Martyrdom

Also, Stevenson, for all the vigor of his campaign, had the peculiar appeal of the prospective martyr. The martyrdom he felt is the only kind of martyrdom that is really appreciated by the liberal intellectual. It is the martyrdom of the hero in Plato's allegory of the Cave: the man who has once seen the light of truth in its purity, but who now, at the call of duty, plunges back into the dark irrationality that shrouds his fellow men, in order to serve them.

When Stevenson accepted the nomination, he gave a quotation from Scripture that suggested that he felt himself to be in his Garden of Gethsemane. When later on he said that he would speak the truth even though it might cost him the election, perhaps he already saw himself progressing to his Calvary. Certainly he measured up to Plato's standard for the philosopher-king—that he is best fitted to rule who is least desirous of ruling; and he fulfilled the prophecy of Glaucon in the *Republic* concerning the perfectly just man—that such a one, "after suffering every kind of torture, will be crucified."

In any case this was the word of the intelligentsia made flesh. The perfect gentleman, cultured and urbane, delighting all with the beauty and clarity of his discourse, humble yet brave, strong but gentle, rational, high-minded, humane, and pre-eminently civilized.

Politics on a High Plane

It is also characteristic of the intelligentsia that it likes to keep its politics on a high plane. Just where is this high plane located, and what is it higher than?

If we are on too high a plane we are apt to ignore the middle plane. Specifically this points to the extreme indifference of the intelligentsia to the real middle classes. These are the countless clerks, salaried workers and small shopkeepers, who almost certainly threw the strength of their vote to Eisenhower. To be a champion of organized labor, on the other hand, is still to be on a high plane, not a low one. The defense of the rights of labor has long been a shibboleth of the liberal intellectual. But these others, who are scarcely laborers in the honorific sense, these ordinary people of the real middle classes, inglorious, inarticulate, with never a true spokesman for their cause, the most bourgeois of the bourgeoisie—these are hardly to be noticed from the highest plane.

There is something sublime about this picture, because most of the intelligentsia, by any economic criterion, themselves belong to the real middle class. Furthermore, it is this class which, in the midst of all our alleged prosperity, has really felt the pinch. Capital has been able to raise prices, as labor has been able to raise wages. But most salaried folk, even if their gross income has so much as doubled, have suffered an extraordinary diminution of actual purchasing power in the past decade. That the intelligentsia should be able to ignore their own economic interest as well as the economic interest of their fellows in this class is doubtless a proof of their capacity for objective devotion to universal causes.

Another feature of politics on a high plane is a greater concern for the enunciation of principles than for the detail of practice. No one, I think, can question the excellence of Stevenson's past record of practice or of the program he put forth for his party. But just how would he get it done this time? It is one thing to purge corruption in an opposition party, as Stevenson did in Illinois. It is quite another thing to purge your own party. And some simple-minded folk, obviously not members of the intelligentsia, would think that there is no miracle-man, not even Stevenson, who could purge his own party, when it must be the machinery of that same party which should bring him into power and when that party had already been entrenched in privilege for from seven to twenty years.

Character of the 'Hero'

By the same token the intelligentsia always prefer the evangelist to the executive. I am not saying that Stevenson was no executive; I am sure that he is one of the best. But I am saying that Eisenhower was a poor evangelist. Not all Ike's personal magnetism, not all his homely and democratic qualities, could quite cover up his inadequacy in discourse nor conceal the fact that his speeches were never quite his own in the sense in which Stevenson's speeches were *his* own. The intuitive wisdom of plain people might see beyond this barrier and still choose Ike because he had the looks of a real leader. But the liberal intellectual is always more interested in the pulpiteer than in the pastor.

In any case, politics on a high plane means politics that appeals primarily to reason. Some people might inquire why reason should have this pre-eminence. Surely the good politician, like the good preacher, will appeal to the whole man, will thrust at the breast and the abdomen as well as at the brain. As for humor, some of us will believe, with Aristophanes and with Shakespeare against the *New Yorker,* that a good belly-laugh rings deeper and truer than the tittering of the intellect. Also, if a fight is in progress, a few good body blows are surely in order; nor in this circumstance is it necessary to hit below the belt, as Mr. Truman and Mr. McCarthy did. And if we do appeal to reason, let us remember that man is a creature who has guts as well as gray matter.

Perhaps I may be allowed to sharpen the issue by a bit of deliberate caricature. As an extreme symbol for Eisenhower, let us take Casey Stengel of the New York Yankees —unbelievably confused and confusing when it comes to a rational account of his conduct, with nothing to his credit except that he is the successful manager of a consistently winning baseball team. As an extreme symbol for Stevenson, remembering especially his tragic solitariness even in his own party, let us take Matthew Arnold's idea of the poet Shelley—"a beautiful but ineffectual angel beating in the void his luminous wings in vain." If these are the alternatives, the intelligentsia will choose the angel of light, but the common people will find their hero in the ball park.

The class interest of the intelligentsia, however, comes to sharpest focus in the passion for civil liberties. It sees itself, rightfully, as the especial guardian of this charter of free enterprise for the human mind and the human spirit, although it may show abrupt contempt for that more vulgar kind of free enterprise which is reserved for businessmen. With this lofty passion the intelligentsia recognized only one real incarnate devil in the campaign, and that was Senator McCarthy.

There were other kinds of grossness it could ignore. It could ignore, as against one McCarthy or one Jenner, the presence of at least a dozen stubborn purveyors of racial prejudice in its own party. If the matter was brought to anyone's attention, the reply was that this was to be expected, but there was no explanation as to why what was to be expected must be quietly accepted. It could also ignore, or at least it tried to ignore, Mr. Truman's going about the country striking low blows at whistle-stops. If this situation was faced at all, then it was acknowledged with an air of sad nobility and with the unhappy suggestion that Mr. Truman was probably losing more votes than he was gaining for the Democratic candidate. Actually the people to whom Mr. Truman directed his remarks were for the most part delighted by his polemic, while those superior persons who might theoretically have been repelled by his performance had their attention too firmly fixed on the higher plane to be at all distracted by what was occurring on the lower plane.

The Consciousness of Treason

Apart from these matters, the hatred of mccarthyism was complicated, perhaps, by a bad conscience. Any uneasiness of this sort was usually subconscious. Nevertheless, there were some members of the intelligentsia who had a dim awareness that the treason against which McCarthy railed was a treason rooted in their own ranks.

The character of this treason, as it was intuitively apprehended by others, was not altogether of a sort that can be recognized in a court of law. It consisted in the gross of a whole tradition of scholarship and of philosophy which dealt in too cavalier a fashion with the irreducible articles of the American faith. It was more explicit in a positivism, a nihilism and an ethical relativism which seemed to pulverize the great values by which we have lived. Treason finally turned incandescent in a man who, in breeding and in manner, appeared to be the perfect embodiment of the ideals of the intelligentsia—an Alger Hiss. Senator McCarthy, with his naive fundamentalism in religion as in politics, with his hysteria, with his wholesale and indiscriminate accusations, was the spokesman for the suspicions of inarticulate people that somehow and somewhere in their country a great betrayal was going on.

Actually it was certain members of the intelligentsia more than certain politicians who had contributed to this betrayal. The consequence was that the intelligentsia lost credit in the eyes of the American public. Just as the people did not believe, finally, that a president could purge corruption from the very party which elected him, so they refused to believe that the intelligentsia could purge the corruption within its own ranks.

Every Man a Philosopher-King

Every class is marked by its own variety of self-righteousness. But this self-righteousness is apt to be most virulent in two classes—the clergy and the learned professions: in the first, because it claims to be the guardian of morality; in the second, because it claims to be the guardian of truth. The intelligentsia, which includes both of them as subclasses, is therefore well freighted with self-righteousness. And this self-righteousness is the more arrogant and intransigent on those occasions—rare, I like to believe—when it becomes the mistaken champion of amorality and of half-truths.

However, this mantle of righteousness need not blind us to the fact that the class of the intellectual elite is tainted with original sin like the rest of us. The primary form of that sin is the lust for power. Because this class is a civilized one, its lust is a secret lust. Its pride of intellect projects itself as a passion to serve mankind with its wisdom, as a zeal for an ordered society where reason can exorcise sin and insecurity, where every member of the elite can be his own philosopher-king—not seated on the throne in a vulgar and public glory, but standing discreetly somewhere to the side of it, whispering, at the appropriate moment, the wise word in economic policy, in international relations, or in the latest of manipulative techniques for governing the masses for their own good. And when this class sees that its privileges and opportunities are threatened, it can be as fierce and unrelenting in the defense of them as any robber baron of a capitalist.

Since this country is a democracy, it is fortunately impossible to speak, in the definitive sense, of the last stand of any class. It is of the very essence of a democracy that there should be a rotation of the classes in power; that, according to the needs of the moment and the resources of the people, we should put forth now one and then another class, or combination of classes, to provide leadership in the emergency. The intelligentsia, let us hope, may stand again and give us direction once more with its insights.

But it will not be able to do so until it has discarded some of the shibboleths with which it won an ancient victory but which are unsuited to the present fight, until its claim to a universal perspective embraces a larger fellowship than is now included in its vision, until it has remembered that truth may belong to the pure in heart as well as to the keen in mind, and until its genuine zeal to be of service to others is less constricted by the conviction of its own rectitude and of the infallibility of its own wisdom.

BOOKS

The Other Great Religions

THE ARCHEOLOGY OF WORLD RELIGIONS: THE BACKGROUND OF PRIMITIVISM, ZOROASTRIANISM, HINDUISM, JAINISM, BUDDHISM, CONFUCIANISM, TAOISM, SHINTO, ISLAM, AND SIKHISM. *By Jack Finegan. Princeton University Press, $10.00.*

WITH magnificent courage, fortunately matched by commensurate competence, Dr. Finegan stakes out huge areas for his major works. Six years ago his *Light from the Ancient Past* gave a survey, both comprehensive and intensive, of the findings of archaeological research in the Near East so far as these throw light on the background and early history of Judaism and Christianity. Wishing to put that ambitious work to the test of rigorous expert criticism, I submitted it for review to Prof. W. F. Albright of Johns Hopkins, an older and supereminent scholar in the same field. His verdict was one of unqualified approval. (See The Christian Century for April 10, 1946.) Since the present book is issued by the same publisher, this judgment must have been generally confirmed both by the profession and by the market.

The subtitle of the work now at hand indicates its scope and its relation to the previous one. It is generally agreed that there are eleven great living religions. That count includes Zoroastrianism, which, more important historically than currently, is now represented only by a tiny remnant in Iran and by the larger but still relatively small company of Parsis (or Parsees) in India. The earlier book treated the two religions which are most important from our point of view. This one covers the other nine and also, as background and introduction for all the rest, a varied category of naive world views and religious cults grouped under the name of "Primitivism."

Primitive religion is a theme too vast and varied to be discussed, within the limits of the space available in a book of such scope, in other than rather general terms with selected illustrations. The generalizations are evidently drawn from a much wider range of data than those presented. In particular, the distinction between magic and religion in its primitive forms, the distinguishing characteristics of each and the frequent intermingling of them in the same societies are handled ably and convincingly. Fraser, with whom the author joins issue here, may know more about magic in its details, but Finegan knows more about religion. Primitive religions may be classed as either prehistoric or contemporary. Archaeology illuminates the former, ethnology the latter. Finegan draws a rather large proportion of his illustrations of living primitives (what Thomas A. Janvier more than half a century ago whimsically called "contemporaneous antiquity") from American Indians in the southwest—Navajos, Mescalero Apaches and Zuñis. For the study of prehistoric man, the chief reliance is upon the paintings in the caves of southern France and along the Pyrenees. This section gives a reliable brief summary of the most important facts, as far as known, about neolithic man, but the evidence in regard to his religious ideas is still very scanty.

In treating in successive chapters the nine great religions named in the subtitle, the author does not confine himself narrowly either to archaeology or to religion. Each of these religions had a native habitat, arose within a specific culture, and developed in the context of a stream of cultural and political history. All these elements are included in their "backgrounds," in the sense in which that term is used in the subtitle. Against these backgrounds, the religions developed their systems of belief and behavior, their ritualistic practices and artistic expressions, and their sacred literatures. All this—the character of the religions themselves as well as their backgrounds—comes within the compass of the book. The evidence upon which we can have knowledge of all these matters includes archaeology. To this the author gives attention with a special professional interest, bringing to bear his wide acquaintance with the results of archaeological research and with the ancient monuments and works of art. But the evidence also includes the documents of recorded history and the sacred books which the religions have produced and by which they have been perpetuated and promoted. These also are taken fully into account. Indeed a great deal of space is well used in discussing the sacred literatures of the several religions.

So it comes about that the book is even more generous in its scope than is promised by its title, ample as that seems. However, since the word "archaeology" sounds the keynote, the author is under no obligation to bring his account down to modern times; but here again he is even better than his word, for he does bring it down to, and sometimes through, the medieval period. The well selected illustrations with which the book abounds, to the extent of 260 listed and numbered items, put before the reader as many pictures of ancient artifacts, sculptures and buildings, all of which are so pertinent as to be almost indispensable to an understanding of religions so strongly disposed, as most of these were, to translate their ideas into visible form.

W. E. GARRISON.

Books in Brief

CROWD CULTURE, AN EXAMINATION OF THE AMERICAN WAY OF LIFE. *By Bernard Iddings Bell. Harper, $2.00.* Dr Bell, it is plain, thinks about as highly of the "American way of life" as Edna Ferber does of the Texas way of life. The descriptions are arrived at by much the same method in both cases—that is, by selecting for emphasis everything that is wrong and leaving out of the picture everything that is right. I may comment later on Miss Ferber's Texas. As to Dr. Bell's America, heaven forbid that any serious-minded person should try to brush aside the damaging facts about our manners and morals. The question, however, is not whether the generalized indictment of American culture can be illustrated by actual data (as of course it can), but whether it is true as a generalization (as I think it is not). Even so, it is wiser to profit by criticism than to set up defenses on the ground that it is too sweeping. This is especially true when the critic is as firmly grounded in right principles as Dr. Bell is, and when he writes as well as Dr. Bell does. The title of his book is itself a penetrating criticism. But the question is, How can people live in crowds without having a crowd culture? Perhaps the social psychologist can tell us. Moreover, there can be "crowd culture" in a little crowd as well as in a big one. Maybe the little crowd is even more compulsive and restrictive upon the individuals that make it up. If, in order to save the schools from "godlessness," we adopt the suggestion (p. 68) that "each major variety of religion in America (including of course Secularism and Atheism) must not only have the right but be encouraged to conduct its own schools *and to run them at public expense*" (italics his), it seems inevitable that the religious and cultural crowd-mindedness—i.e., parochialism, sectarianism and the absence of such independent thinking as Dr. Bell calls for in his excellent closing chapter on the need of "rebels"—would be intensified rather than alleviated.

A HISTORY OF WESTERN PHILOSOPHY. *By W. T. Jones. Harcourt, $8.75.* One feature which distinguishes this work from many other histories of philosophy is its unusually ample attention to the total stream of cultural history of which philosophy is one element. There are extended, and generally excellent, accounts of Greek and Roman civilization, the rise and early progress of Christianity (a rather decidedly naturalistic view which leaves one wondering why Christianity ever survived), the Renaissance and Reformation, and the rise of the age of science. All this takes space. Some of the needed space is saved by exercising rigid selection of the philosophers discussed. In his preface the author explains that his method is to give a fairly full account of the really great ones and to simplify the picture by omitting the minor lights, and gives warning that, for example, Bruno, Fichte and Schelling are not among those present. He might also have listed Vico, Ficino, Pomponazzi, Montaigne, Voltaire and Herbert Spencer among the ab-

sentees. William James gets only three scattered mentions in fractions of sentences. Renaissance philosophy and the Platonic influence then and later seem to be passed over rather lightly. On the other hand, 85 pages are devoted to Plato (and Socrates), 75 to Aristotle, almost 50 pages each to Augustine and Thomas Aquinas. The pages, it should be said, are very large double-column pages, and there are more than 1,000 of them in the book. It is a big book and, in spite of its rather impressive price, a fairly cheap one considering its wordage. These quantitative considerations are mentioned only as suggesting the proportioning of emphasis. Qualitatively considered, the treatment is excellent. For the "contemporary scene," the thinkers treated are Bergson, Dewey, Whitehead and Russell. The author says that the inclusion of selections from the philosophers themselves makes the book "halfway between a textbook and a source book." It does contain a good sprinkling of short selections, but not enough to make it even halfway a source book. It is definitely a textbook, and one which teachers of philosophy will do well to think about seriously for possible use with their classes.

THE RECORD OF A MYSTIC, DAY BY DAY COSMIC WIRELESS. *Transcribed by Anna Goodwill. Universum Book Pub. Co., 505 Fifth Ave., New York, $25.00.* The "mystic" is a lady who, after many years of interest in ouija boards, mediums and spiritualistic manifestations—but without much faith in them—discovered that she had the power to produce automatic writings which seem to be the transcription of messages from somewhere. She defends no particular theory as to their origin. The messages are dated as received, from Jan. 1, 1943, to Dec. 31, 1950. They constitute two "books," entitled "Ecce Homo" and "One Thing Needful." The daily messages average three or four lines each. Through the greater part of the collection, each message is preceded by one or two selected quotations, always one from the Bible and generally one from Walt Whitman (of all people) or some other writer. The messages exhibit an extraordinary degree of sameness. A few random samples: "Away with All thy Fears. You must see that you are needed and that We love thee. Be at Peace—Beloved—kome." "As you see—there be much Joy in All thy Contacts. So bear with Us the Quality of the Times with serenity—Beloved—Kome. Peace." "Ewe Lamb—as We give thee Peace a Great Light be shed on the Path and All will follow. Kome—Beloved—Patience. Peace." A thousand or so of these add up to just about the same as any one of them.

W.E.G.

CORRESPONDENCE

Reverberations

SIR: Delicious! Frederic Fox's article in the issue of Oct. 29 about had me convinced that we parsons should have arisen to yell our convictions as to how to keep the country from slipping. What a din it would make! Then I read your editorial on the previous page. (How many of your readers have the pernicious habit of reading a periodical backwards?) The next to the last paragraph puts The Christian Century at the head of the mugwumps. I hope you arranged it this way purposely.

I have just renewed my subscription for three years.

RUSSELL S. HUBBARD.
Diocese of Michigan,
Detroit.

SIR: Recently I have had two notices of renewal for my subscription to your paper. It will not be necessary to send me any more, because I do not wish to take The Christian Century again.

For some time, beginning with your stand on the Palestine question, I have felt that you were slipping from the great liberal tradition you had been carrying on among the churches and church people. Now this morning, Nov. 5, when more corrupt, wicked and ignorant people have been swept into office than perhaps ever before, and you have done nothing to work against them or for their opponents, I just do not care to see your paper again.

I don't care whether you have a policy of not supporting any candidate or not. I know that you have consistently opposed UMT, the Pentagon and all it stands for, and have, I thought, supported the ideals in which Gov. Stevenson believes. Yet you refused to lift a hand to help him. In him we had promise of a truly selfless Christian leader and a promise of a government devoted to the people's welfare without the political trappings that surrounded Truman and even Roosevelt. May God help us all and forgive you for what you have failed to do.

MRS. THOMAS R. BEVERIDGE.
Rolla, Mo.

Faith Comes First

SIR: The main point of Nicolas Berdyaev's *The Beginning and the End* is scarcely revealed in W. P. Lemon's review in your issue of Nov. 5. The book is a metaphysical statement, and one of the most fruitful of our time. Its chief characteristics are shaped by this purpose, point of view and method of the writer. In this brief letter I can only point to his method.

Berdyaev deals with the problems of knowledge, being and existence, creativity, and history from the point of view of the great faith implied in his eschatological outlook. He says in his preface: "I want to survey all problems in the light of eschatology, in the light which streams from the End."

An eschatological outlook, of course, is inevitably a faith outlook. Knowledge of the End is the intuitive vision of faith. Therefore, Berdyaev's unique contribution to metaphysics lies in his determined spiritual viewpoint, his resolute viewing of all problems in the light of the assumptions of his faith.

Thus Berdyaev has suggested a fruitful method of inquiry—the method of letting our faith be the center of our seeing. Instead of starting with data, he starts with faith constructions. He says: "It is not so much that I arrive at truth as that I take my start from it."

With such a method, it is possible to inquire into problems of epistemology, history, the nature and destiny of man, the meaning of spirit, the problem of evil—indeed, the range of thought and life—with some hope. With such a resource, the mere gathering, classification and mingling of data becomes the servant of a larger task—to see what faith sees. In this manner, ethics and logic, history and philosophy can be written from the assumptions of faith. Such informed vision, pregnant with purpose and hope, will guide the spirits of men.

Very briefly, I have pointed to only one aspect of this important book. Its cosmology can be compared only with that of Alfred North Whitehead. Already, philosophical theology is beginning to feel the weight of Berdyaev. His concept of revelation, alone, is worth reading all his books.

GEORGE C. STUART.
First Christian Church,
Bloomington, Ill.

That Gutenberg Stamp

SIR: I am somewhat perturbed at your editorial of Oct. 15 in which you imply that a Papist conspiracy existed to have a Roman Catholic archbishop, Adolph II of Nassau, appear on the Gutenberg Bible commemorative stamp recently issued.

I happened to be a house guest of Glenn D. Everett, Washington correspondent for Religious News Service, in September, at the time when he was doing the "detective work" which brought to light the archbishop's identity. Consequently I am acquainted with facts, which are somewhat at variance with your conclusions.

That Adolph's clerical identity has been recognized at all was due to the fact that Rev. A. S. Horn, a Catholic authority on postage stamps of religious interest, in preparing a story about the Gutenberg stamp

for *Hermes,* a French philatelic journal, stumbled across a historical reference to an Adolph who was archbishop of Mainz at a period 20 years later than the supposed date of the action in the painting used on this stamp (*ca.* 1441). Could by any chance Adolph the elector be Adolph the archbishop? Could the artist have been mistaken in painting him in lay clothes? Horn could not find the answer to these questions and asked Mr. Everett, a fellow hobbyist in the field of religious stamps, to try to find out through the Library of Congress.

This Mr. Everett was doing at the time of my visit. His research shortly proved that (a) the artist had his date wrong by at least ten years; (b) there was only one Adolph, who was both elector and archbishop; and (c) that as canon of the Cathedral of Mainz, Adolph about 1455 purchased a copy of Gutenberg's first Bible for use there and therefore that a picture depicting him as looking over a proof page (as he is portrayed on the stamp) probably has historical validity.

Actually the Catholics have considerable claim on Gutenberg. His first efforts were sponsored by a Catholic bishop at Strasbourg and were supported by money loaned from an organization in the parish church. He died a pensioner of Archbishop Adolph and the book he printed was the Vulgate Bible, to this day the standard Latin version among Catholics.

It should also be pointed out that Catholics themselves did not know that a clergyman was portrayed on the stamp until a Protestant newspaperman researched the point and wrote the Religious News Service dispatch which you mention.

Enough cause for antagonism exists between Catholics and Protestants without the discovery of "conspiracies" which do not exist. The Gutenberg invention is one in which Protestants as well as Catholics may rejoice because it made possible wide distribution of 16th century Bible versions in German and English and thus contributed to the speedy accomplishment of the Reformation.

Let us not deny Archbishop Adolph his due!

Methodist Church, EDWIN SCHELL.
Waterloo, N. J.

["Stumbling across" an Adolph who was archbishop of Mainz and also an elector of the empire is a little like stumbling across a church which turns out to be Cologne Cathedral. This Adolph is a well known historical character. Equally well known and amply documented is the fact that, two years before Gutenberg's death, the prince-prelate gave the printer a sinecure appointment in his court. The point is that no evidence has yet been produced to show that either this Adolph or any other Adolph gave Gutenberg any assistance whatever during his active years. The church did, of course, play a part as a patron of the new art of printing. The earliest print job bearing clear specification of date and place is a set of indulgence forms, Mainz, 1454. Certainly the church paid for that; and almost as surely it must have given the order for the great Mainz Psalter of 1457; and it may perhaps have helped to finance the magnificent 42-line Bible which was printed between these two dates. The church's help to Gutenberg seems to have been limited to the loan of some money by the Church of St. Thomas in Strasbourg, before his return from that city to Mainz in or a little before 1448. In 1461 it sued him for arrears of interest, and the account was still unsettled at the time of his death in 1467. It might be added that the evidence is very thin as to Gutenberg's part in producing either the 42-line or the 36-line Bible, and as to anything having happened in 1452 to make that the date to be celebrated as marking "the invention of printing." Perhaps this is no time to disturb the Gutenberg legend, but it does seem superfluous to graft upon its nearly rootless stalk a new Archbishop Adolph legend.—THE EDITORS.]

Not Mr. Lasker

SIR: In a recent (Sept. 24) issue of The Christian Century, one of your correspondents, John M. Gordon of Lancaster, Pa., refers to me as the wife of the advertising manager of Seagrams. In the interest of accuracy, I would like to tell you that my husband, Albert D. Lasker, died in May of this year and that he was never the advertising manager for Seagrams. In fact, he had never had any connection with the firm. He retired and dissolved his advertising agency, Lord & Thomas, in 1942.

Would you please publish this correction and tell your correspondent that he should do more careful research before he writes?

MARY WOODARD LASKER.
New York, N. Y.

'Yes,' He Says

SIR: Answering the question which you ask at the end of your editorial "Lascivious Hollywood and the Prurient Press" (Nov. 5), I would reply as follows: "Yes, yes, confound it, yes."

WILBUR LA ROE, JR.
Washington, D. C.

No Jauntiness

SIR: I do not know who informed you that "the Britisher-on-the-street walks with a new jauntiness" because of the British atom-bomb (Oct. 22). He and I apparently move in different circles. I have heard surprisingly little comment on the matter but what I have heard has been compounded of horror at the result of such an explosion, fear because of the vulnerability of this island, and disgust that vast sums of money could be expended on this evil thing at a time when expenditures on the health services, education and social services generally have been savagely slashed.

Even Churchill himself has shown qualms of conscience by expressing surprise that so much money could be expended without consulting Parliament and by gloating over the fact that the previous government shares the responsibility for the project.

KENNETH E. G. AKERS.
London, England.

Amens to Dr. Piper

SIR: Hurray for Dr. Piper! (Nov. 5, p. 1277.) At last someone whose concern for the ecumenical church will make his opinion respected has raised a question about these "ecumenical run-abouts." Amen to the mingling in the normal life of other churches; Amen to the "mutual participation in definite tasks"; a loud Amen to making ecumenical committee meetings an adventure in spiritual growth.

The union of churches is certainly not possible in any foreseeable future. Why not a workable worldwide comity among the various members of the World Council? Why not more help to local congregations in working with other denominations across the street? This Christian unity would be a far healthier growth for the church than is the welter of ecumenical "buzz sessions" that give a chance for parades and make church headlines and accomplish little or nothing. ALBERT O. KEAN.

Bethany Memorial Church,
Bethany, W. Va.

Where to Ship

SIR: You are to be commended for the editorial on page 1244 of The Christian Century for Oct. 29 in which you express so succinctly the need for clothing in Korea this winter. There are two points that I would like to add to what you have said so well.

Dr. Henry D. Appenzeller's address should include P.O. Box 112, Pusan, Korea. Mention should also be made of the alternative method of sending clothing to Korea, namely, to any of the Church World Service Centers at the following addresses: New Windsor, Md.; 3146 Lucas Ave., St. Louis 3, Mo.; 10901 Russett St., Oakland, Calif. ARNOLD B. VAUGHT.

National Council of Churches.

Simple Solution

SIR: In a recent issue you said you want the truth regarding the religious trouble in Colombia. An American businessman who was in South America last year, remarked in my presence: "American missionaries in Latin America are a ——— nuisance and should get out and stay out."

If missionaries in foreign lands would follow the procedure of the Catholic priests who moved on when the people of the various towns in Virginia didn't want their "peculiar" views concerning salvation, persecution would be nonexistent.

WILLIAM S. LONG.
Santa Barbara, Calif.

NEWS of the CHRISTIAN WORLD

Historic Churches Take Unity Step

New York's Riverside, Judson Memorial Retain Baptist Ties While Joining Congregational Association

NEW YORK, Nov. 12.—A forward step in the movement toward Christian unity was taken this week when two historic New York churches, Riverside and Judson Memorial, were received into the New York City Congregational church association of the New York Congregational Christian conference. Both will maintain their historic Baptist connections, while gaining a broader base for their community and world activities. The new affiliation is possible because both Baptist and Congregational Christian churches are congregational in polity (members control affairs), are autonomous and have no creedal requirements for membership. While the pastors of the two churches retain their present standing in their own denominations, they have been received as ministerial members of the association and of the General Council of the Congregational Christian Churches. The service formalizing the new relationship was held at Broadway Temple following the regular fall meeting of the association. Following an ecclesiastical procession, Albert J. Penner, pastor of Broadway Temple, gave the welcoming address. Robert J. McCracken responded for Riverside, Robert W. Spike for Judson Memorial. Douglas Horton, minister of the Congregational Christian General Council, gave the concluding address on "The Outrage and Necessity of Conformity."

Publicize Candidates' Stands on Gambling, Marriage Laws

The Protestant council of New York's Christian social action commission put to all state legislature candidates questions as to their stand on gambling and on a study of state divorce laws. With the questions went a letter expressing the council's concern over the misery caused by legalized gambling and explaining its opposition to the practice. The letter also called attention to the fraudulent divorces and liberal annulment practices that have made a mockery of the state's matrimonial laws. In answer, 60 of the 74 candidates who replied indicated that they were opposed to legalized off-track betting, and 70 said they were in favor of the creation of a commission to study the matrimonial laws. The names of those replying favorably were sent to the press and to local divisions of the council.

Holds Summer Institutes Are Best Recruiting Grounds

According to Mulford B. Simonson of Port Jefferson, summer institutes and camps under inspiring leaders are the best places to recruit future leadership for the churches and related organizations. As educational director of the Methodist New York East conference, Mr. Simonson headed the conference-institute-camp program at Shelter Island, N. Y., this summer. He reports that as a result of their experiences there, 5 young men decided to enter the Christian ministry, 30 young women were recruited for nurse's training and 14 young people indicated an interest in some other form of medical work, 11 are planning to become missionaries, and 3 hope to enter some form of social service.

Women Observe World Community Day

In each New York borough, councils of churchwomen sponsored World Community Day services last Friday. Luella Reckmeyer, director of Christian world relations for the National Council of Churches' general department of United Church Women, addressed a meeting of Manhattan churchwomen at Marble Collegiate Church and later spoke at Riverside Church to members of the business and professional women's group of the Protestant council. Ernest Lefever of the National Council's department of international justice and good will addressed the Brooklyn council of churchwomen at Bethlehem Lutheran Church. Women of the Bronx division met at Calvary Methodist Church, with Mrs. Douglas Horton as speaker. Staten Island churchwomen attended a pageant at St. John's Protestant Episcopal parish house in Fort Wadsworth.

Vermonters Attend Church Services in Harlem

Abyssinian Baptist Church in Harlem was host the past week end to 29 members of the Congregational parish of Jericho and Jericho Center, Vt. They arrived by bus Friday night and were entertained in homes of members of the congregation. On Sunday they attended services at the Abyssinian church, where Lillian S. Gregory, pastor of the Vermont parish, preached the sermon. Members of the Abyssinian Sunday school go to Vermont in the summer, and the members of the Vermont churches repay the visit in the fall. This exchange of visits began nine years ago as an interracial project.

And So Forth

Reformation Day messages to Lutherans under Communist rule in Germany, Latvia and Estonia were broadcast over the "Voice of America" by F. Eppling Reinarts, secretary of the United Lutheran Church.

On Sunday Archbishop Tiran Nersoyan, primate of the Armenian Apostolic Orthodox Church in North America, celebrated the last mass in the Holy Cross Church of Armenia here. The building is to be razed to make way for a new church and rectory, which it is hoped will be completed by next Easter. Meanwhile, the congregation will worship in the chapel of Fort George Presbyterian Church.

At the luncheon last week honoring Horace W. B. Donegan's fifth anniversary as bishop of the Protestant Episcopal diocese of New York, it was announced that the "bishop's offering" raised throughout the diocese totaled $30,126. It will benefit the Episcopal service for the aged, the youth consultation service, the Seamen's Church Institute and the New York City mission society.

J. HENRY CARPENTER.

Manila Welcomes Rosa Page Welch

U.S. Musician Proves Good-Will Envoy—Name Leopoldo T. Ruiz President of Silliman University

MANILA, Nov. 1.—No one ever so completely won the hearts of the Philippines' Protestants as did Rosa Page Welch of Chicago during her recent visit to the islands. Through the universal language of music, the widely known Negro church leader and singer was at home in and understood by all religious, racial and cultural groups. Her charming personality, her rich mezzo-soprano voice, her ability to lead any congregation in enthusiastic group singing, her interracial understanding, her quiet dignity and gracious Christian spirit made her an ideal ambassador of good will. Mrs. Welch visited Laoag, Vigan, Bangued, San Fernando, Baguio and Manila in Luzon, and Iloilo, Cebu and Dumaguete in the southern islands. Her visit to Manila was the occasion for a citywide meeting of choirs. To help the Federation of Christian Churches' youth department send delegates to the coming World Conference of Christian Youth in India, she gave a benefit concert in Central Methodist Church. On her one Sunday here, she sang in six churches. Mrs. Welch's seven-month good-will trip around the world is being sponsored by the (Disciple) United Christian Missionary Society, the Presbyterian, U.S.A., Board of Foreign Missions and the National Council of Churches' department of United Church Women. In addition to the Philippines, her itinerary covers Japan, Thailand, India, Pakistan, Lebanon, Egypt, the Belgian Congo, the French Cameroons, French Equatorial Africa, Portugal, France and Great Britain.

Native Filipino Named to Head Silliman University

Leopoldo T. Ruiz, former Philippines consul general in Chicago who is now on a special assignment in New York, has been named the first Filipino president of Silliman University. He succeeds Arthur L. Carson, who since he became president in 1938 has helped make Dumaguete, site of Silliman, almost as well known in the United States as Manila. Dr. Ruiz's appointment signifies another step in the Presbyterian, U.S.A., policy of "giving the highest administrative office of an institution to a national of the country as soon as a capable person is available." The new president, who will take up his post next April, is internationally known as a sociologist. He was an economic analyst in Washing 1932-38 and a member of the Philippines' technical committee 1945-46. During his residence in Chicago 1948-52 he was a member of the Jefferson Park Congregational Church.

All Saints' Day Is National Festival

Led by Pres. Quirino, millions of Filipinos today are celebrating All Saints'

Religion...
stable guidepost
in a revolutionary age

Religion IN Twentieth Century America

By Herbert W. Schneider

THE story of what has happened in the last fifty years to and within religious groups in America. Mr. Schneider discusses the effect of our general social evolution on religious institutions; the reconstruction of our moral ideals as they are expressed in religion; the Liberal vs. Fundamentalist conflict in theology; trends in religious art, architecture, and forms of worship; the varied forms of religious life which have become influential in America since William James' *Varieties of Religious Experience.* The Library of Congress Series in American Civilization. **$4.25**

A History of Unitarianism
IN TRANSYLVANIA, ENGLAND AND AMERICA
By Earl Morse Wilbur
Just published $7.50
At your bookstore
HARVARD UNIVERSITY PRESS
Cambridge 38, Massachusetts

Day as a national holiday. For sheer numbers of people participating and devotional endurance there is nothing else quite like this celebration. All over the country processions of milling adults and chanting children carrying flowers and lighted candles make their way to the cemeteries. It is a day of joy as well as sorrow, for after the ceremonies at the graves comes the fiesta. Says the *Manila Bulletin*: "On this day of the year the humble mendicant rubs shoulders with the great and the rich in a common spirit of prayer for eternal repose. The jeepney scrapes fenders with the limousine, the lowly carretela becomes a chariot. Every road leads to the cities of the dead, and so great is the congestion at their terminals that vehicles must be abandoned. Thereafter the worshipful proceed on foot to the graves of those to whom they pay tribute. Old and young, rich and poor gather together under the sky. Humility makes them one in sentiment. There is a rejuvenation of the spirit. And what of the dead? They become saints for a day. . . . Their earthly sins are forgiven and forgotten, their virtues come shining forth in recollection. Memory's geese become swans."

Nation Shocked Over News of Prostitution Syndicate

Manila is just recovering from the shock of learning about a sex syndicate that exploited girls as young as 12 and in near-by Cavite City alone sold at least 100 young women and girls to houses of ill repute. When the first girl managed to escape, police investigators found it hard to believe her story. But a veteran police reporter provided her with counsel, and the court, convinced, sentenced one of her kidnapers to death. Then a 12-year-old girl made a similar escape, and a raid confirmed her story. The nation was aroused. Women's and citizens' groups organized protests, and Pres. Quirino stepped in to help break up what was discovered to be a white slave syndicate operating all through the islands. It was found that many girls had been enticed to Manila by phony employment agencies. In connection with the revelations, a government employee has been sentenced to death and two rapists are on "death row" awaiting further investigation. Because the syndicate's "mastermind" and several of those convicted are Chinese, the Chinese community generally is feeling the sting of public opinion.

And So Forth

Tens of thousands of Filipinos attended masses for the repose of Gabriel M. Reyes, first and only native archbishop in the 400-year history of Roman Catholicism in the Philippines, who died recently in Washington, D. C.

When he insisted on entering a citizen's home recently to preach, a Jehovah's Witness was "boloed" to death.

The worst typhoon in the islands' history took a toll of over 500 dead and many injured. Even while the damage wrought by "Typhoon Trix" (such storms here are named for women) was being reported, "Typhoon Wilma" lashed in to add 6 more to the list of dead. So great has been the loss in life, property and crops that Pres. Quirino has created an emergency committee to handle the situation.

GEORGE EARLE OWEN.

Buddhists Gather For Sacred Rites

Early Disciples' Ashes to be Reinterred in India—Judge Defines Scope of Religious Freedom

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Nov. 3.—Buddhists from all over the world will gather at Sanchi, near Bhopal, Nov. 29-30 for what they consider the most sacred ceremony of this century—reinterment of the ashes of Sariputta and Maha Moggalana, first disciples of the Buddha. Large delegations will come from all countries which have extensive Buddhist populations—Burma, Ceylon, Thailand, China and Japan. Prime Minister Thakin Nu of Burma and his wife will head that country's delegation, and many Burmese monks will arrive early to take part in the continuous chanting of prayers. The head lama of Leh, who wields enormous influence in the Buddhist region of Ladak in Kashmir, is expected to attend the ceremony. The urns containing the disciples' ashes were uncovered during archaeological excavations at Sanchi in the middle of the 19th century. Each bore the name of the disciple and other details in Sanskrit. They were taken to England and placed in a museum. Three years ago they were brought back to India and turned over to the Mahabodhi society. Since that time they have been taken around the Buddhist world and worshiped by millions. In Cambodia, 500,000 persons gathered at the airport to await their arrival. Prime Minister Nehru will preside at the reinterment ceremony. This country considers the relics "spiritual bonds that tie India with all the Asian countries."

Says Religious Freedom Concerns Conscience

An important pronouncement on religious freedom in a secular state was made recently by the chief justice of the Bombay high court in dismissing two suits brought by the manager of a Jain temple and the trustees for the Parsi foundation to oversee funds and properties. The suits questioned the validity of the Bombay public trusts act, declaring that it contravened the fundamental rights of religious freedom guaranteed by the constitution. "Religion is that which binds a man to his Creator," said the judge. "Counsel for the Jain manager maintains that the Jains do not believe in a Creator. But . . . every religion must believe in a conscience and in ethical and moral precepts. Therefore whatever binds a man to his own conscience and whatever moral and ethical principles regulate his life, can constitute religion as understood in the constitution. . . . A religion may have secular aspects, but [these] do not constitute religion. It would be absurd to suggest that the constitution of a secular state ever intended that every human and mundane activity was to be protected under the guise of religion."

Chinese Catholics Appeal for India's Understanding

A group of Chinese Roman Catholics imprisoned under the Communist regime have managed to smuggle out of the coun-

try a letter addressed to Srimathi Vijayalakshmi, who recently headed an Indian cultural mission to Peking. "According to a rumor, you were refused permission to visit prisons during your stay here," the letter states. "We tried to send word to you, but for the sake of your safety the guards did not permit the least communication to go to you. . . . We beg you to make known in India and if possible throughout the world the atrocious crimes committed against our religion and our fatherland by the minority which pretends to represent the people and to whom human dignity is only a word. . . . In Communist China one cannot hope to live without adopting the materialistic and atheistic principles of the party. Thousands have been imprisoned on the pretext of crimes against the fatherland, but in reality for their religious convictions. During their trials they must appear alone before the judges without a lawyer or any other defense. These practices are common in Communist and totalitarian countries. But since Communist China puts on a mantle of humanity and claims to be the vanguard of great ideas and world freedom, we must unmask the lie. It is for this reason that we address you, a compatriot of Gandhi, an ambassador of the country for which spiritual values have always been most important. We represent more than 3 million Catholics, and we have the sympathy of millions of Buddhists who join us in deploring the present barbarism."

Travancore-Cochin Has Slim Anticommunist Margin

Travancore-Cochin is the most Christian and at the same time the most communist of India's states. A third of the 12 million citizens are Christians, yet at the last general elections 31 "united front" (Communist) candidates were returned to the 109-member legislature. Several of these are Christians, as are many other leaders of the party. Last week the party's leader in the legislature, a Roman Catholic, moved a resolution of no-confidence in the present ministry, which is made up of National Congress party members. After a full day of heated debate, the motion was lost 61-40, nine independents having joined with the Communists. Thus Travancore-Cochin for the moment has been saved from a Communist-dominated government. But the party is very strong in the state, where it enjoys full freedom to carry on propaganda. It distributes its literature widely and holds public meetings. Strong Communist cells have been formed among industrial and agricultural workers, students and people under economic disabilities.

Will Review Experience of States with Prohibition

The National Congress party's working committee and the government's planning commission have been holding consultations on the five-year plan for prohibition of intoxicating liquors soon to be introduced into parliament. (This plan is called for in the constitution.) Data on the working-out of prohibition in certain states where it has been tried on an experimental basis since independence are not yet adequate for conclusions to be drawn. So it has been decided to set up a committee to review the states' experience and suggest ways of carrying out the constitutional directive.

P. OOMMAN PHILIP.

Dedicate Bible at Festival

Nine Translators Take Part in Annual Cincinnati Protestant Service

CINCINNATI, Nov. 3.—Fifteen thousand persons witnessed the impressive dedication of the Revised Standard Version of the Bible at the seventh annual Protestant Festival of Faith in Cincinnati Garden here Sunday Oct. 26. Other thousands were unable to gain admittance.

Participating in the dedication were 9 of the 20 scholars who compiled the translation. A highlight of the service was the presentation of a copy of the R.S.V. to Pres. J. Otis Young of the council of churches of Greater Cincinnati by Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the committee of translators. The council sponsors the annual festival.

Others who participated in the service were Edward S. Moreland, chairman of the festival committee; Bishop Henry W. Hobson of the Protestant Episcopal diocese of Southern Ohio; F. B. McAllister, formerly president of the Ohio Baptist convention; Moderator John H. Lamy of the presbytery of Cincinnati; and 100 Knights Templars, who formed a huge patriarchal cross following the procession of clergymen.

The festival service included anthems by

The Recreation Leader

THE WHY, WHAT, AND HOW OF A CHURCH OR COMMUNITY PROGRAM OF LEISURE-TIME ACTIVITIES

E. O. HARBIN, author of *The Fun Encyclopedia.* Here is a book that recognizes the re-creative values of recreation for the church and the community. Practical and dependable, it offers sound principles and workable methods for everyone who plans or directs leisure-time activities for children, young people, or adults. **$1.50**

A Lamp Unto My Feet

GUIDANCE FOR EVERY DAY

WALLACE FRIDY. Forty realistic and inspiring devotions offering common-sense counsel for everyday living. Adaptable for personal meditations or for group worship, *A LAMP UNTO MY FEET* is a valuable resource of suggestions for guidance into a happier, more fruitful Christian life. **$1.25**

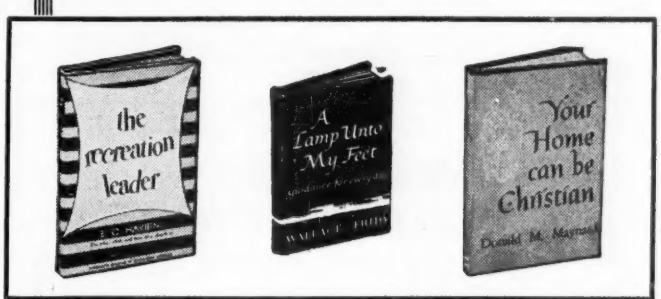
Criticism and Faith

THE ROLE OF BIBLICAL SCHOLARSHIP IN THE LIFE OF THE CHURCH

JOHN KNOX. This deeply perceptive book reveals clearly that the Christian faith has nothing to fear, but actually much to gain, from biblical scholarship. It shows how a sound understanding of the values in our ever-growing knowledge of the Bible opens rich resources for more effective Christian living. **$1.75**

Your Home Can Be Christian

DONALD M. MAYNARD. Here is a wise, warmhearted, and delightfully practical book for parents who want to build happy homes. A noted authority on child guidance and family life, Dr. Maynard offers realistic counsel for parents as they attempt to create the atmosphere of love, understanding, and mutual respect which is essential to the wise guidance of all boys and girls. **$2**



Great Humanists

ARISTOTLE—CICERO—ERASMUS IRVING BABBITT—PAUL ELMER MORE

LYNN HAROLD HOUGH. Through this biographical study of five great humanists, Dr. Hough presents the essence of humanism from the time of ancient Greece to the present day—and gives his appraisal of humanistic principles in relation to Christianity. **$3.50**

Making Prayer Real

A GUIDEBOOK TO HIGHER LEVELS

LYNN J. RADCLIFFE. Here is practical guidance for all who want to pray more effectively, to be helped by prayer, to help others by prayer, and actually to feel God's Presence. "Arrests attention and holds it . . . makes the mystic's experience of communion seem within the reach of ordinary men and women." —*Religious Book Club* **$3**

At Your Bookstore

ABINGDON-COKESBURY

a 1,200-voice choir seated in the form of a living Bible; introductions of the 9 scholars; a sermon, "Have You Been Revised?" by Bernard C. Clausen of Willoughby, Ohio, Baptist minister, author and lecturer; and a pageant depicting milestones in the history of the Bible from the days of Moses to the present.

EDGAR HANFORD.

American Folding Chairs
NEW IMPROVED DESIGN
DURABLE—strong steel frame
SAFE—can't tip, pinch, snag
COMFORTABLE—extra-wide and extra-deep seats, backs
FOLD QUICKLY, quietly, snugly
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered
Write Dept. 145
AMERICAN SEATING COMPANY
World's Leader in Public Seating
901 Broadway N. W., Grand Rapids 2, Mich.

Celebrate Centenary of Bahai Movement

Four intercontinental conferences will be held during the coming year in observance of the 100th anniversary of the founding of Bahaism, which seeks to promote a universal religion. The first will meet in Uganda, Africa, in February; the others will follow at Wilmette, Ill., site of the movement's world house of worship, in May; at Stockholm, Sweden, in July; and at New Delhi, India, in October. Bahaism now is administered through 2,500 local centers in 124 countries.

He draws as he speaks

UNANIMOUS

"At our ministerial meeting this morning, the men could hardly express a sufficient amount of praise and commendation for the week of Conferences. There was complete unanimity, plus the request that you come to South Bend again soon."

—Rev. Robert L. Kincheloe, Executive Secretary, Council of Churches of South Bend and St. Joseph County, Indiana

(This was the third time the Conferences have been held in South Bend—1938-41-51)

Further information on request All engagements planned well in advance

The Charles A. Wells Conferences on Christ and World Need
152 Madison Ave., New York 16, N. Y.

32 CHRISTMAS HYMNS INCLUDED

CHRISTIAN HYMNS

published by the Christian Foundation, Columbus, Indiana

Hymns, chorales, carols by many composers and poets of many lands make it possible for young and old in the congregation to participate in the music of the Christmas season. The 450 hymns in this useful collection cover a wide range of subject matter and the Scripture text associated with each hymn make for a close correlation between the music and the sermon in a service.

Non-profit publication makes it possible to offer this hymnal at a very reasonable price.

$1.60 for one to nine copies $1.50 for orders of ten or more
TRANSPORT CHARGES EXTRA

THE NORTH RIVER PRESS
311-319 West 43rd St. Distributors New York 18, N. Y.

WANTED—EXACT, STATISTICAL, FACTUAL INFORMATION

concerning present day land ownership by the Roman Catholic Church in Latin America.

A Latin American Catholic Congress on Rural Life Problems will be held in Manizales, Colombia, January 11-18, 1953. One of the topics discussed will be "Land ownership by the Catholic Church."

The National Catholic Rural Life Conference is a sponsor of the Congress. We want the facts, and they will be presented and discussed.

Write: Monsignor L. G. Ligutti
3801 Grand Avenue Des Moines 12, Iowa

Survey Reveals Belief in a God

***Catholic Digest* Poll Indicates 99 Per Cent of Americans Acknowledge Existence of a Deity**

MINNEAPOLIS, Nov. 10.—A nationwide survey sponsored by the *Catholic Digest*, published in St. Paul, has come up with the finding that 99 per cent of adult Americans "believe in a God." Ninety-two per cent of Roman Catholics interviewed by a commercial opinion research firm reported they were "absolutely certain" there is a God, 7 per cent were "fairly sure" and 1 per cent were "not quite sure." The Protestant reaction was reported as 87 per cent "absolutely certain," 10 per cent "fairly sure" and 2 per cent "not quite certain." Jews were 70 per cent "absolutely certain," 18 per cent "fairly sure" and 9 per cent "not quite sure." High school graduates, with 99 per cent, showed the greatest percentage of belief; college graduates, with 94 per cent, the lowest. The questionnaire and polling techniques for the survey were reviewed and approved by George Gallup, well known pollster. A spokesman for the *Catholic Digest* said further reports will be made on the survey to show the intensity of Americans' belief in practice. The *Digest* declared that the survey demonstrates that "the roots of our national tree are sound."

Salvation Army, Y.M.C.A. Men Lose Bid at Polls

A Duluth Salvation Army major, Ernest Orchard, and a Minneapolis Y.M.C.A. secretary, Ed Willow, were defeated by Democratic Farmer-Labor incumbents when they sought seats in Congress in the Nov. 4 elections. The state re-elected all nine of its incumbent congressmen—five Republicans and four Democrat Farmer-Laborites. Walter H. Judd of Minneapolis, a former medical missionary and a Republican, and Eugene McCarthy, a former Catholic college professor, contributor to *Commonweal* magazine and a D.F.-L., won re-election with majorities of more than 30,000. Minnesota, which claims credit for helping induce Dwight Eisenhower to seek the presidency by the huge write-in vote in its presidential primary last March, gave him a majority of about 150,000 out of a total of some 1.6 million votes cast. Evangelist Billy Graham, here to speak at the centennial dinner of First Baptist Church, Minneapolis, and at two rallies at the Minnesota fairgrounds, figured in two pre-election pronouncements. He announced that a nationwide poll he conducted of 220 Protestant denominational leaders and editors showed that 77 per cent of them favored Eisenhower's election. At the First Baptist dinner, after Dr. Judd had given a warmly evangelical talk, Dr. Graham proposed that the Minneapolis congressman be elected President some day.

Pastors Lead in Reversal of Eviction on Racial Grounds

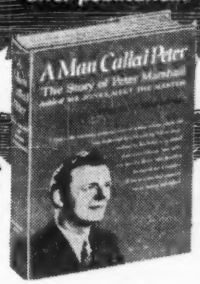
Seven Protestant ministers of St. Louis Park are being given a share of the credit for the "happy ending" written to the case

of a Negro family which was threatened with eviction from its newly rented home in that previously all-white suburb of Minneapolis. They issued a statement after Woodfin Lewis, a research physicist, and his wife and two children were asked to vacate a home they had rented four days earlier. Mrs. Elaine Embretson, who rented Mr. Lewis the house, said she asked her lawyer to prepare eviction proceedings when "people a mile or so away began to pressure me and to threaten my father-in-law's business." She said she rented the house to Mr. Lewis, a World War II veteran, only after checking with immediate neighbors, who said they had no objections. In their statement the pastors said they did not feel that the vocal objection to the Lewis family represented "either the majority or a true mind of the people of St. Louis Park as a whole or even the people in the immediate neighborhood." They urged residents and members of their congregations "to use discernment and Christian charity in passing judgment on the matter." Following protests of the pastors and of numerous organizations and individuals, Mrs. Embretson dropped the eviction proceedings and agreed to let the Lewis family stay for at least the six months of the lease. Said the *Minneapolis Morning Tribune*: "When the facts of the case became public, [Mrs. Embretson] saw a remarkable thing happen. The original bigoted protests against this family's presence were drowned out by a great chorus of friendly concern for its plight. Ministers of St. Louis Park rallied to the defense of these Negroes. Expressions of neighborly good will came from every part of the community. . . . Thus it has been proved again that in the fight against those grave injustices which beset the Negro, there is no force quite as irresistibly effective as the aroused conscience of an informed community."

Wedel Predicts Judgment On Protestantism

Some 4,000 persons attending the annual Reformation Festival in Minneapolis were told by Theodore Wedel, warden of the college of preachers at the Washington, D. C., Protestant Episcopal cathedral, that it may be the turn of Roman Catholicism to voice judgment on Protestantism. Dr. Wedel, recently elected president of the Episcopal House of Deputies, said that "many a Protestant church . . . has become a little Catholicism, has grown proud and has yielded to the temptation of power." Some Protestant churches, he declared, "seem to live by a gospel of respectability. They live by a kind of Christianity without God. They may, therefore, in their turn, be inviting the wrath of God. As the churches of the Reformation once spoke words of judgment upon the great church of Rome, so that church may today be the servant of God in voicing judgment upon us. . . . Catholic America is still found at church on Sunday morning. It still honors the Ten Commandments and still fears God. Can the same be said of Protestant America, or at least that large section of it which has turned half-pagan? . . . Catholic America still believes in Christian education. Protestant America, so it seems, has abandoned her schools. . . . Catholicism still worships *one* God. Prot-

Still a top best seller!
More than a year after publication.



A Man Called Peter
THE STORY OF PETER MARSHALL
By his wife CATHERINE MARSHALL
"Tender and lovely — but what a story! Love and laughter are mingled with the comprehensive power that made this remarkable character a gentle but magnificent Hercules of the Christian faith."
—*Christian Herald*
280,000 copies in print —
Have you read it?
$3.75 *at all bookstores*
McGRAW-HILL BOOK CO.
330 West 42nd St., New York 36, N. Y.

BOOKS OF INSPIRATION, OF PERSONAL APPEAL, OF COUNSEL

STARR DAILY
This Is the Life
From his own dramatic experience of "the love that opens prison doors" and from the experiences of those he has helped in counselling, Starr Daily has written a book of sound guidance in the spiritual life. His purpose is to stimulate faith and love of God and the work carries conviction because of the genuine personality behind it. It is a powerful, human, and moving book.
$2.50

RICHARD L. EVANS
Tonic for Our Times
A new collection of the famous "Spoken Word" which each Sunday accompanies the sacred music broadcast by the Salt Lake City Tabernacle and Choir. These compressed and beautifully wrought thoughts contain genuine spiritual refreshment for everyone. Ministers will also find here suggestive material "off the beaten track" for sermons. $2.50

EMMET FOX
Stake Your Claim
Dr. Fox is world-famous as the exponent of Scientific Christianity and is said to have been one of the most influential spiritual teachers of this generation. Here is his latest book—one which sets forth with clarity and convincing appeal the treasures of the spiritual realm which lie at hand for all who will "stake their claim."
$1.50

at your bookseller • HARPER & BROTHERS • New York 16, New York

estantism must at times appear to the Catholic as sheer polytheism—10 church spires in place of one, each separate flock worshiping a God made in its own denominational image. Protestantism revolted against a totalitarian church. Well and good. But if totalitarian Christianity is wrong, churchless Christianity can be worse." Dr. Wedel said the "good news of justification by faith" was the gospel "rediscovered" at the Reformation. "No substitute for God will do—no pope or priest or sacramental system," he declared.

Spiritual Food
For Those Who Serve

STRENGTH for SERVICE To GOD and COUNTRY

Edited by Norman E. Nygaard
Revised by Arthur Sterling Ward

To strengthen and sustain your men and women in the services—a realistic, inspiring 1-page, 2-minute message for each day in the year, and others for special days. Prepared by 370 leading American churchmen, representing all Protestant denominations.

Military Blouse Pocket Size—Nearly 400 Pages

Choice of Blue or Khaki Binding

90 cents at your bookstore

ABINGDON-COKESBURY

want to write?

YOU CAN WRITE FOR THAT GREAT UNCROWDED, PROFITABLE FIELD

—the field of Christian literature and education. Here's the book with the what-who-how-why-where. A manual for beginners, a resource book for seasoned writers, editors, pastors, also teachers and students of journalism.

CHRISTIAN JOURNALISM FOR TODAY Compiled and Edited by Benjamin P. Browne

$3.50

41 chapters, with reference materials, list of religious publishing houses and editors, market chart, bibliography. The first book of its kind.

AT YOUR BOOKSELLER OR ORDER DIRECT FROM . . .

THE JUDSON PRESS
1703 Chestnut St., Phila. 3, Pa.

Windows of Faith

By Norman M. Guy

Reviewers say:

"Timely messages, impressive and spiritually helpful."—*The United Churchman.*

"The reader will have a fascinating experience."—*Religion and Life.*

"It may without reservation be commended to all."— *United Church Observer.* $2.00

Drew University Book Store
Madison, New Jersey

Northfield Colleges Schedule Lecture Series

C. E. M. Joad, noted English philosopher and skeptic-turned-Christian, and Ronald S. Crane, world authority on English literature, will be the first visiting scholars at the two church colleges in Northfield, Minn., under a grant from the Louis W. and Maud Hill Family foundation of St. Paul. Dr. Joad, head of the department of philosophy and psychology at Birkbeck College, University of London, will give a six-week series of lectures on "The Future of Civilization" at St. Olaf College (Evangelical Lutheran) in February and March. Dr. Crane, formerly chairman of the English department of the University of Chicago, will give a lecture course in 18th century literature during the second semester at Carleton College (Congregational). . . . "Christianity and Politics" was the theme of a recent "faith and action" conference at Carleton. Speakers included James L. Adams of Meadville Theological School; Bradshaw Mintener, Methodist layman; and Reginald D. Lang, cochairman of the department of government and international relations at Carleton. . . . St. Olaf recently received a nearly complete set of the rare and famous Weimar edition of the works of Martin Luther as a gift from the college pastor, H. B. Hanson. The 93-volume set was obtained for the college last summer by E. Clifford Nelson, a former faculty member now at Luther Theological Seminary, St. Paul. Under instructions from Mr. Hanson, Dr. Nelson had searched for a set in Germany during the past two years.

And So Forth

Figures of persons prominent in the history of the Protestant Episcopal Church in Minnesota and medallions representative of the state have been carved above and around the great Gothic doors of the Cathedral Church of St. Mark in Minneapolis. The sculpture was dedicated by Stephen E. Keeler, Minnesota bishop, as a memorial to Frederick Grant Atkinson, once a merchant miller here and a longtime warden of the cathedral chapter.

The United Temperance Movement of Minnesota has published a booklet to counteract the "men of distinction" theme used by the liquor industry in its advertising. The booklet attempts to show that the "real men of distinction" are those who do not use alcohol. In this connection, it gives the views on temperance of some of Minnesota's leading public officials, clergymen, educators and other citizens.

A scientific study to determine the power of prayer is being made, it was disclosed here by Glenn Clark, author of several books on prayer and a well known Bible teacher. He said that J. B. Rhine of the department of parapsychology of Duke University has been attending his—Dr. Clark's—Camps Farthest Out (Christ for Others) to explore the possibilities of prayer. WILLMAR L. THORKELSON.

Would Introduce Britons to Bible

Churches Plan Year Devoted to Making People Acquainted with Scripture as a 'Living' Document

LONDON, Nov. 6.—Is the Bible the most widely circulated but least read of all books? That argument is going on here as preparations are made for a "Bible Year" to follow next year's coronation. Church organizations and the national Bible society are cooperating in a plan to make Britons a Bible-reading people. Special local campaigns are being planned to give practical suggestions on Bible reading and to link the Bible with family, work and race relations. Parishes are to be helped in introducing their congregations to the Bible as a book for personal and family use. It seems that the majority of Britons have never met the Bible as a living book. And as leaders of the proposed campaign note: "Not the least of the communication problems felt by the modern preacher is the inability of his hearers to move with ease amid the great biblical words and the great stories of the Scripture."

Wales Seeks Way to Increase Church Attendance

For generations Wales has been a land of churchgoers. Every Welsh town and village have their full complement of churches and chapels, with the Calvinistic Methodists (Presbyterian), Baptists and Independents (Congregationalists) easily outnumbering the Anglicans. But even Wales is now aware of a falling-off in church attendance among its youth. To stir up new zeal, the Archbishop of Wales is leading an intensive campaign in Cardiff, largest city in south Wales. Recently 22 congregations joined in a mass procession through the city, winding up with one of the largest Christian demonstrations ever held there. The mass meeting, which seems to have lost its effect in England, is still an effective way of touching the religious heart of Wales.

Is Poor Music One Reason For Scant Attendance?

All sorts of reasons are being given for poor church attendance. One thing that depletes the congregation, the Archbishop of York believes, is "bad music." He says that church music should be neither sugary and sentimental nor so complicated that churchgoers cannot participate in singing it. There is no doubt, however, that our standard for music and hymn tunes is higher than it used to be. Radio has fostered better taste by presenting first-class musical performances, and hymnbooks have been improved. The British people's liking for hymns is indicated by the popularity of radio hymnsinging, which draws large listening audiences.

Morality Council Concerned Over Comics, Pornography

The Public Morality Council is concerned about the wide distribution in England of the American "comic" magazine with its garish gangster atmosphere. The

council is also paying attention to the big increase in circulation of pornographic magazines which masquerade as serious literature, and to the suggestiveness of serial stories in some of the Sunday newspapers. In a recent police action, large stocks of pornographic literature were destroyed. Speaking at the annual meeting of the council, Chancellor of the Exchequer R. A. Butler said: "Evil cannot be justified on the ground that it is private; all evil is a public concern. Without standards of honor and honesty, and the old-fashioned standards of thrift, our civilization cannot be expected to cohere or exist."

Hope to Ease Community Relations with G.I.'s

In some areas of Britain where the 30,000 American servicemen and their families are stationed, the difficulties of wartime are being repeated. A recent survey shows that most American servicemen tend to remain at their isolated bases and have few chances to mix with everyday Britishers. Now a plan is being shaped to break through this barrier. In each of the 12 regions occupied by the U.S. airforce, a committee will be set up to forge links between American servicemen and British families. Its members will see to it that Americans are made to feel at home here, and will try to mix young American with young British families. All sections of British life are to be represented on a central committee in London under the chairmanship of the minister for air. It is stressed that no American will be forced to meet a Britisher if he doesn't want to!

See Air Cleared for Talks On Church Unity

The Archbishop of Canterbury's recent discovery that the divisions among the churches are *within* the Holy Catholic Church and not *across* its boundaries seems to have acted like a breath of fresh air in a stuffy room. Some Anglicans believe that it provides a new base for negotiations between their church and, say, the Methodists. Says the Archdeacon of London: "It will be a new departure if negotiations are opened between the Church of England and a particular free church. To recognize existing unity as a theological unity, and to give it full weight, does really clear the way forward." Free churchmen, who have been saying something like this for years, are glad that its truth is dawning at last in some quarters, though not in all.

And So Forth

The British people wish Mr. Eisenhower well, now that the prospect of his becoming President is a certainty. Many of them know him personally, and crowds of others have seen him, so that they feel a personal link with him. During the campaign, however, Mr. Stevenson's personality and eloquence made a great impression here.

T. W. Manson, divinity professor at Manchester University, has been elected moderator of the Presbyterian Church of England.

CECIL NORTHCOTT.

Hear Pleas for Unity at Town, Country Church Convocation

Five hundred churchmen attended the National Convocation on the Church in Town and Country sponsored by the National Council of Churches' department of town and country church in Columbus, Ohio, Oct. 29-31. They heard Pres. Murray D. Lincoln of the Farm Bureau Insurance Companies plead for cooperation with movements to help underdeveloped nations achieve material, social and economic equality in order to insure a permanent peace. Ralph L. Williamson of the New York state council of churches urged more effective unity among churches in rural areas. Samuel W. Blizzard, Jr., director of Pennsylvania State College's social science research center, said churches must be willing to take part in solving controversial community problems arising in the nation's rapidly growing rural-urban "fringe" areas.

Wanted by missionary welfare organization an established writer or unestablished writer with real talent and ambition, to do publicity work, composing of letters, magazine articles, about our work in 24 foreign countries. Applicant must be willing to live in Richmond and keep regular office hours and be interested and willing to assist in office routine. Write, stating age, salary required, experience and information about yourself that you think might be helpful, P. O. Box 511, Richmond 4, Virginia.

Great Preaching From A Famous Pulpit

SUNDAY EVENING SERMONS

***Edited by* ALTON M. MOTTER**

Introduction by
HARRY EMERSON FOSDICK

■ For forty-five years the Chicago Sunday Evening Club has invited the best preachers from all denominations and from all countries to address the Club each week. As the *Pulpit* has said, "Sooner or later every great preacher is heard [there]." Now for the first time a selection of this great preaching appears in book form. Fifteen of the best sermons preached at Orchestra Hall during the past season have been chosen.

■ Since this audience consists of a cross-section of the American people in a great metropolitan city, each of these sermons is non-sectarian and deals with universal issues. As Dr. Fosdick says of them, "The sermons run snugly close to human need, are relevant to our pressing problems, deal with realistic life situations and bring the Christian gospel to bear on the urgent difficulties of our time."

Here are the great preachers whose sermons appear in this volume:

Elton Trueblood
Angus Dun
Edwin T. Dahlberg
Melvin A. Hammarberg
Frank C. Laubach
Otto P. Kretzman
Harold Cooke Phillips
Henry Hitt Crane
Conrad Bergendoff
Ralph W. Sockman
Martin Niemoeller
Liston Pope
G. Bromley Oxnam
Benjamin E. Mays
William G. Lorenz

$2.00

at your bookseller

HARPER & BROTHERS, New York 16, N.Y.

GOWNS
· Pulpit and Choir ·
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
831-33 ARCH STREET, PHILADELPHIA 7, PA.

FOLDING CHAIRS
· IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE
AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

MAPS!
Maps—Globes—Atlases for teaching and learning in all phases of History and Geography.
Write for Catalog #52P
DENOYER-GEPPERT COMPANY
5235 Ravenswood Ave. Chicago 40, Ill.

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. CCY, 2003 W. Chicago Ave., Chicago 22, Ill.

GOWNS
Write for FREE Choir Gown Style Book C30, Pulpit Apparel Style Book CP80. Ask for Budget Payment Plan.
Confirmation Gowns - rental or sale
E·R·MOORE COMPANY
932 Dakin St., Chicago 13, Ill. 11 West 42nd St., New York 36, N. Y.

Carolinas Barely Remain in Fold

Democratic Majorities in Election Are Very Slim—64 Leaders in Klan Floggings Are Convicted

WELDON, N. C., Nov. 11.—Election results in the Carolinas were very much as anticipated. South Carolina, whose Gov. James Byrnes had actively supported Eisenhower, was carried by Stevenson on the basis of unofficial returns, but by a majority of less than 3,000. In North Carolina the Democratic margin was wider, but less than in any election since 1928, and for the first time since that year voters sent a Republican to Congress. Both states had record votes—South Carolina more than twice as many as in any previous general election. In the late stages of the campaign the appeal to prejudice employed in the last two North Carolina primaries reappeared. Republican state headquarters mailed out to ministers and other churchmen a letter pointing out that Stevenson is a Unitarian and attacking the orthodoxy of that faith. At the same time unsigned tracts appealing to racial fears were distributed, apparently by airplane, over some of the larger cities. Efforts to prosecute distributors of such campaign literature last summer ended in acquittal for the accused, apparently on the ground that political "higher-ups" were the real culprits.

Perpetrators of Klan Violence Convicted

Vigorous action by local, state and federal authorities, it is believed, has smashed the Ku Klux Klan in North Carolina. Thomas L. Hamilton, leader of the Carolinas' Klan, has been sentenced to four years in prison for his part in a series of floggings early in the year. Sixty-three other Klansmen have been convicted and given prison terms or fines. In a recently published study Donald Dewey of Duke University documents the difficulties confronting Negroes in the south in their effort to obtain better jobs. As a general rule, he finds, Negroes are not given jobs where they supervise or work alongside whites. Opportunities for advancement in work where skills are developed by on-the-job experience are therefore sharply limited. The Negroes' economic advance is largely restricted to professions where skills can be acquired in formal schooling or to enterprises where Negroes comprise the entire labor force. Another impediment to progress is the fact that many of the more capable Negroes leave the south to work in other sections of the country. C. C. Spaulding, leading Negro financier of Durham and long a leader in interracial cooperation, died in the late summer.

F.S.C. Plans Conferences for Pastors and Teachers

The Fellowship of Southern Churchmen is planning three conferences in the southeastern area to bring together pastors and teachers in schools of religion to explore methods of creative social change and to assist seminaries in training pastors to deal with social problems encountered in the parish. Plans are to hold the 1953 meeting of the fellowship at the conference center which is abuilding near Swannanoa; presumably, therefore, facilities for such gatherings will be ready by next summer. Considerable progress on construction was made during the past summer. The state council of churches is now exploring the possibility of expanding its ministry to migrants to another center at Aurora. For the past two summers work has been conducted in the Elizabeth City and Hendersonville areas.

25,000 Attend R.S.V. Observances

Fifty-four communities in North Carolina held public observances of the publication of the Revised Standard Bible Sept. 30. Services were also held at Fort Bragg, major army base, and in several smaller colleges. Total attendance is estimated at 25,000. Here, as elsewhere, the demand for the new Bibles is far outrunning the supply. Dean Luther Weigle, chairman of the committee of translators, spoke last week at the University of North Carolina on "The Task of Modern Translators of the Bible."

And So Forth

North Carolina Methodists at their recent annual conferences planned for the

Christmas cards with meaning!
Disappointed with the banality and triteness of the commercial variety?
Then you will welcome the unique cards offered by the Fellowship Church. Each has a Christmas message in Howard Thurman's poetic, spiritual prose, hand-set, with illumined initial, on deckle-edge stock.
Card No. 1, 4¼ x 5½ ins. Card No. 2, 4½ x 7½. Envelopes included. Postage prepaid.
25 for $3.50. 50 for $6.75. 75 for $10. 100 for $13. 150 for $18.75. 200 for $24.50.
Order from
THE FELLOWSHIP CHURCH
2041 Larkin St., San Francisco 9, Calif.

PEWS, PULPIT AND CHANCEL FURNITURE
of Distinction
COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS
Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.
Send for illustrated Catalog
Furniture for America's Churches Since 1897
J. P. REDINGTON & CO.
DEPT. 12 • SCRANTON 2, PENNA.

coming quadrennium continuation of the campaign to raise $2½ million for their colleges, and of an enlarged program of building new churches to meet the needs of shifting populations. Emphasis was also placed on the evangelistic crusade to be held throughout the southeastern jurisdiction in the spring of 1953.

Peace committees of the two Methodist conferences plan a series of meetings throughout the state for next spring, and a seminar to the United Nations in May.

A recent survey discloses that North Carolina leads the nation in the percentage of its welfare workers having graduate training in schools of social work.

The Phillips Brooks club, interdenominational study group of ministers sponsored by Duke University divinity school, will present four series of lectures this year.

Fifty-four counties in North Carolina have been organized for CROP collections this fall.

The southeastern regional office of the American Friends Service Committee has appointed William V. Roosa, formerly a teacher at Texas Christian University, secretary for peace education through the churches. Immediate plans for this program include conferences of lay leaders and clergy and institutes for directors of religious education. Kirby Page is now engaged in a series of peace institutes for the A.F.S.C. in this area, and Bernard Clausen is scheduled for a similar series Dec. 7-12.

HENRY G. RUARK.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Black Castle (Univ.). Richard Greene, Boris Karloff, Stephen McNally. *Melodrama* set in 18th century at mysterious German castle, to which Englishman comes disguised as hunting enthusiast to find clues to disappearance of two friends. You get every imaginable torture and plot device in this *fantastic* tale—and in the end they become funny rather than terrifying. M,Y

Eight Iron Men (Stanley Kramer; Col.) *Drama* adapted from play, "A Sound of Hunting," presents one day's experience of eight-man squad on patrol duty amid ruins of town in unidentified war. Around question of whether they shall risk annihilation to rescue one of their number pinned down in shell hole, film builds a *convincing, unglamorized* picture of the frustration, misery, comradeship and anonymity of men engaged in modern warfare. M,Y

O. Henry's Full House (U.A.) Fred Allen, Anne Baxter, Jeanne Crain, Farley Granger, Charles Laughton, Oscar Levant, Gregory Ratoff, David Wayne. *Drama* from five O. Henry short stories—"The Cop and the Anthem," "The Clarion Call," "The Last Leaf," "The Ransom of Red Chief" and "The Gift of the Magi." Of uneven quality (each has its own cast and director), stories are united by ineffective commentary by John Steinbeck on pattern of successful British presentation of Somerset Maugham stories. The first is the best, the fourth unbelievably inept. All share qualities of sentimentality, irony, predictability and final "twist." *Good entertainment.* M,Y

BEST CURRENT FILMS

For Family: The Greatest Show on Earth, Ivanhoe, Ivory Hunter, The Magic Garden, The Man in the White Suit, Navajo, Olympic Elk, The Story of Robin Hood, The Story of Will Rogers, Water Birds.

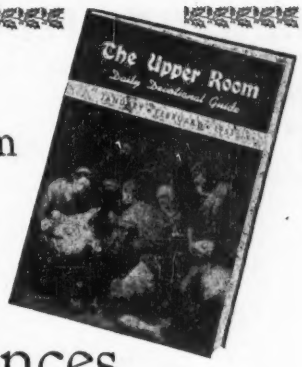
For Mature Audience: Captive City, Cry, the Beloved Country, God Needs Men, Kangaroo, Les Miserables, Murder in the Cathedral, The Quiet Man, Quo Vadis, The River, Viva Zapata!, Washington Story. 11-26-52

This year, use

The Upper Room

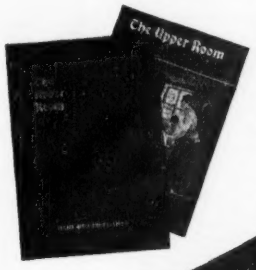
for your

Christmas Remembrances



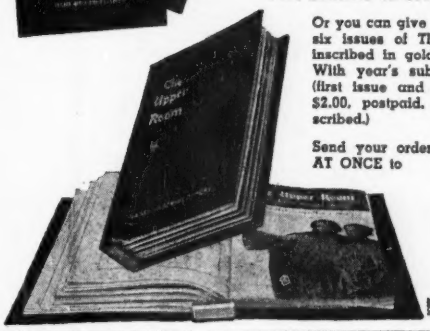
What more appropriate gift at Christmas than a subscription to The Upper Room! Your thoughtfulness will be felt and appreciated every day for the ensuing year. Christmas Gift Cards, announcing your gift, will be mailed direct from The Upper Room to your gift list.

Make a list NOW of the names and addresses to whom you would like to send a subscription to The Upper Room, mail us the list with 50 cents for each name, and we will send the gift card in your name and The Upper Room (six bi-monthly issues) for one year. But be sure to order NOW for prompt service.



Use The Upper Room also as your Christmas Greeting Card, and to enclose with other gifts. 17 copies of the January-February, 1953, issue, together with special Christmas envelopes, $1.00, postpaid.

Another gift suggestion is this handsome processed-leather cover case, to hold The Upper Room. Name inscribed in gold, $1.00 each, postpaid. (Please print carefully the name you want inscribed on cover).



Or you can give a durable binder to hold six issues of The Upper Room. Name inscribed in gold, $1.60 each, postpaid. With year's subscription and gift card (first issue and card sent with binder) $2.00, postpaid. (Print name to be inscribed.)

Send your order for any of the above AT ONCE to

The Upper Room

1908 Grand Ave

NASHVILLE, TENN.

How many *laymen*—and of course that includes laywomen—in your community, your church, are reading The Christian Century? You can think of many who should; why not invite them to send only $1 for an introductory 13-week subscription. We believe they would enjoy it as much as you do! Don't you?

Name .....

Street ..... Zone.....

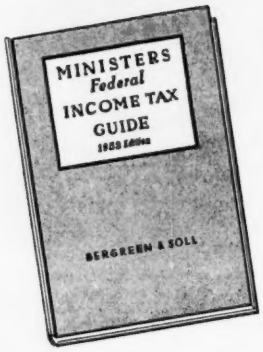
City ..... State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

MINISTERS FEDERAL INCOME TAX GUIDE 1953 EDITION

For the preparation of 1952 returns and 1953 estimates

FREE ...TO NEW MEMBERS of the PULPIT BOOK CLUB



MINISTERS FEDERAL INCOME TAX GUIDE

by

Bernard D. Bergreen,
Attorney

and

Sanford Soll,
Certified Public Accountant

MINISTERS FEDERAL INCOME TAX GUIDE is the only work of its kind. Written especially for us by two tax experts who have made a particular study of the tax problems of ministers, it will be of very real and tangible value to you as you prepare your 1952 Federal income tax return and 1953 estimate.

Do you know the special provisions made for ministers in the Federal income tax laws? Are you familiar with the numerous court decisions of the past year affecting such questions as the minister's possible tax liability in connection not only with his own income but with the receipts of his church as well? Or the potential difficulties for the minister when church property is sold? Do you know what the most recent tax laws provide concerning the treatment of capital gains and losses? Do you know of the many small deductions a minister is entitled to in his return—deductions which can add up to a substantial tax saving? Do you know whether you can qualify for the special tax benefits afforded for the first time this year to the head of a household?

These and a host of similar important questions are answered by the *Guide* as it takes you step-by-step, line-by-line, through the process of preparing your return on the basis most favorable to you.

Note to those who are already members of the Club: You too may have the *Guide* free of charge, since it is the November-December Dividend Book.

YOU DO NOT HAVE TO BUY ANYTHING NOW!
YOU DO NOT HAVE TO BUY ANYTHING EVER!

Just mail this enrollment form *today*, and your free copy of *Ministers Federal Income Tax Guide* will be sent to you by return mail. As a member of the Pulpit Book Club you have *no book purchase obligation*, and you may resign your membership at any time.

CLIP THIS COUPON NOW — DROP IT IN THE MAIL

HOW THE CLUB OPERATES

• **MONTHLY SELECTIONS** are made on the basis of their special helpfulness to ministers in various phases of their work—such books as Pleuthner's *More Power For Your Church*, MacLennan's *Joyous Adventure*, Hallock's *500 Sermon Themes*, Ryan's *Building Church Membership Through Evangelism*, and Hiltner's *The Counselor in Counseling*.

• **NO OBLIGATION.** Members are not obligated to purchase any book they do not want. The monthly "Bulletin" describes each Selection well in advance, and with it you will receive a convenient form on which to notify us if you do not want that Selection. You may want every Selection, or you may want none at all—in either case it is up to you alone; and you may resign your membership at any time.

• **UNCONDITIONAL GUARANTEE.** To make doubly sure of your entire satisfaction, you always have the privilege of returning any book with which you are not completely satisfied, and you will be given full credit for it.

• **FREE DIVIDEND BOOKS.** A valuable Dividend Book is sent you with every *second* Selection. In other words, one book out of every three you receive will be *free of charge*.

• **LOW PRICES.** Never higher than bookstore prices, Club Selections are frequently much lower. In addition, special credit for Advance Payments and the free Dividends with every two Selections mean the net cost of your books will be no more than 50% of regular prices!

PULPIT BOOK CLUB

Great Neck, New York

Send me my *free* copy of *Ministers Federal Income Tax Guide*, 1953 Edition, and enroll me as a member of The Pulpit Book Club. You will send me advance notice of each Selection, with a form on which I may notify you if I do not want it. I am under no obligation to purchase any special number of books, but for each two Selections I do buy I will receive a free Dividend Book. It is understood that I may resign my membership at any time.

NAME_____

ADDRESS_____

CITY_____

ZONE____ STATE_____

A-11